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*Report of the  
Anglo-Catholic  
Congress : London*

1930



*Report of the*  
**ANGLO-CATHOLIC  
CONGRESS**

SUBJECT: THE CHURCH

*London, July, 1930*



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# Foreword



THE present volume contains the text of the majority of the papers and speeches delivered at the Fourth Anglo-Catholic Congress. The large number of those by whom the previous issues of the Report have been read—the circulation of the last issue extended to between 5,000 and 6,000 copies—is a sufficient indication that many are glad to have a record of the papers at these Congresses in a permanent form; and the editors hope and believe that the present Report will be as generously welcomed as its predecessors.

The First Anglo-Catholic Congress of 1920 was inevitably of the nature of an experiment. How successful and encouraging an experiment it was only those who were present at it know. No further evidence was needed to show the desirability for the periodical recurrence of such functions in the Church of England, and it was decided accordingly that Anglo-Catholic Congresses should be regularly held. But if they were to recur at frequent intervals it was clearly necessary that the field of study should be delimited in successive Congresses, and that each Congress should devote its attention to a particular subject. In accordance with this principle, the 1923 Congress dealt with the Doctrine of God, and the 1927 Congress with the Doctrine of the Holy Eucharist. The present Congress continued the plan of a definite subject, and selected for its theme the Doctrine of the Church.

It would have been difficult for a more opportune subject to have been discovered, and for three reasons:

1. Nothing is more characteristic of the recent movement in religion than the increased importance attached to the conception of the Church. It is becoming more and more clear that religion as a vitalizing force is to be found only in those Christian bodies where what may be described as “the Church

## Foreword

consciousness" is fully established. Anglo-Catholicism, which has done so much to foster this consciousness in our own communion, is but part of a much wider movement. Many of those who are likely to read this volume will have been present at Oberammergau this year, and have been thereby brought into close contact with the condition of religion in Germany. They will have been impressed by the healthy vitality of Catholicism in that country. The history of post-war German religion is the history of the advance of German Catholicism. Those who read German theology are sometimes led to imagine that there has been a corresponding revival of Protestant enthusiasm in that country under the influence of the writings of Karl Barth. But it must be recognized that his influence extends only to a small and essentially academic circle, and leaves the masses of German Protestantism untouched. The absence of the Church consciousness on a wide scale in Protestantism has led to the disintegration of its religious energy, and religion as an active force is almost confined, in a country such as Germany, to the Roman communion.

But not quite. There are signs, even in Protestant bodies, of a stirring of the Church consciousness. Since Sohm's epoch-making work it is beginning to be whispered, even by Liberal Protestants, that our Lord intended to found a visible society. The belief that in the New Testament there is anything corresponding to the Lutheran distinction between a visible and an invisible Church is now almost abandoned by scholars of repute. The result is that there is developing a movement in Protestantism for the inculcation of the Church ideal. If we may take another instance from religious conditions in Germany, the so-called High Church Movement in that country, which is connected with the name of Friedrich Heiler, is an instance of a widely growing desire in Protestantism for a fuller place to be given to the doctrine of the visible Church.

2. Closely connected with the preceding point is the existence of a worldwide movement for Reunion. In the Church of England the impetus to this movement was given by the Appeal to All Christian People, issued by the 1920 Lambeth Conference. The history of the movement as an active force in our own communion corresponds, therefore, to the period

# Foreword

of the Anglo-Catholic Congresses. And since it was anticipated from the outset that the question of Reunion would form one of the chief subjects of the recent Lambeth Conference, the selection of the Doctrine of the Church for the theme of the Congress was especially appropriate.

The 1930 Lambeth Conference Report, now issued, reveals clearly that these anticipations were not mistaken. This Lambeth Report contains a wide review of the problems of Reunion, and several practical proposals with a view to its achievement. The most discussed of these schemes is that connected with Reunion in South India. How far these schemes proposed by Lambeth are satisfactory, and how far their instigators are to be encouraged to continue with them, it is no part of the editors' work to discuss. But one thing is clear. The only satisfactory solution of them must rest ultimately on the doctrine of the nature of the Church. The editors believe therefore that the papers in this Report are deserving of the closest study by all those interested in the question of Reunion.

3. Furthermore, there exists a widespread misconception, both within the Church of England and without it, as to what the Anglican doctrine of the Church is. With those criticisms which come from without we are not primarily concerned. Max Scheler has emphasized that we can never adequately comprehend any truth or organization except in so far as we stand in a sympathetic attitude towards it; and the criticisms which we receive from without are almost inevitably from those who have never known from within what the *ethos* of the Anglican communion is. The Church of England shares something of the complexity of the English character—something of its inconsistencies, something of its practical adaptability, something of its humour. And, for this very reason, it is a peculiarly difficult task to understand our communion from without. Like the English nation, she is seldom understood, appreciated, and loved except by her own members.

But criticism of the Anglican conception of the Church from within we must view with less complacent eyes. It cannot be denied that such criticism has been in some quarters a reality. Recently it has led a few of her most valued mem-



## Foreword

bers to desert her for another *locus* in Christ's Body. That such desertion has been actuated by any motives except those of deepest sincerity it would be absurd to assert. But we believe that the reason which has led to this desertion has usually been that the men and women in question have had a mistaken view of what the Anglican conception of the Church is. They have measured her by standards by which she does not claim or wish to be meted. They have imported standards of judgement from without, and not unnaturally found that they were inapplicable to a Church which does not desire to be measured in this way. But, be this as it may, the fact that a number of such "conversions" have taken place, and that these "conversions" have led to the appearance in print of several important *apologiæ* and replies and counter-replies, makes the subject of the nature of the Anglican Communion and of her authority a burning question at the present time.

This last point is of so great importance that we must discuss it in rather more detail.

One of the most important studies of Anglo-Catholicism is Dr. Y. Brilioth's *The Anglican Revival*. At times it is coldly critical of its subject, but it has the great merit of being written by an outsider—the author is a Swede by birth and Professor of Swedish theology. What strikes him as one of the outstanding things in the early history of the Oxford Movement was the existence within it of two different conceptions of the nature of the Church. One of these he calls the *static* conception; the other of them may aptly be called the *dynamic* conception.\* From the outset these two conceptions have waged a friendly warfare within the Catholic Movement. There have been, on the one hand, those who have opposed change and development of all kinds in religion and insisted on the need for the return to Primitive models. They have taken as their watchword the Vincentian Canon, *quod ubique, quod semper, quod ab omnibus*, and put in the forefront of their belief the apostolic phrase "the faith once delivered to the

\* Curiously enough Professor Brilioth does not seem ever to use the word "dynamic," though the idea is clearly there.

## Foreword

saints." On the other hand, there have been those who have given full recognition to the truth of development, and have laid great stress on the belief that the Holy Spirit will lead the Church into all truth. Their appeal has been directed more towards present experience than past history; and they have not hesitated to adopt forms of devotion and modes of doctrinal expression for the use of which there is little or no evidence in the Primitive Church.

There are still these two tendencies in the Anglo-Catholic Movement, and there can be little doubt that each gains much from the other. Each side is thereby restrained from exaggeration. But a study of the papers contained in the present volume will make it fairly clear that it is the latter view which is most dominant in the minds of the contributors. Seldom has this dynamic conception of the Church been more ardently advocated than by Baron Friedrich von Hügel, and many of the papers read at the Congress receive much illumination from a study of his writings. One constantly meets in his pages passages such as the following: "The Realities themselves change not; the Faith, the Life in them change not; only our understanding, our articulation of the Facts and of the Faith grow and, indeed, adapt themselves more and more to this abiding Faith and to these persistent Facts, yet they do so in and through categories of thought which more or less vary across the centuries."\* And to remarks of this character the speakers at the Congress would, in the main, we believe, whole-heartedly subscribe.

Now the Anglo-Catholic Movement has progressed in the Church of England just because it has a dynamic conception of the Church. The eternal truth of the Incarnation has been interpreted by Anglo-Catholics in new forms as the movement has advanced; and two of the greatest works of constructive English theology in the last hundred years—*Lux Mundi* and *Essays Catholic and Critical*—have been written in the conviction that the theology of the Incarnation will adapt itself to new needs. It was, therefore, a source of great gratification to the organizers of the Congress that they were able to secure the assistance of four of the contributors to

\* *Essays and Addresses*, I, p. 268.

## Foreword

*Essays Catholic and Critical* for the four principal papers of the Congress.

It is the editors' conviction—and they believe that they speak for the vast body of English Catholics—that the recognition of the essentially dynamic conception of the Church, which is gaining an ever stronger hold on the Anglo-Catholic Movement, will do much to disarm our critics. We are often told that our religion is not that of the Tractarians—that one of the leaders of the 1833 movement would have been shocked at the sight of a monstrosity, or that another would never have admitted that the Pope was anything but Anti-Christ, or that a third would have fought to the bitter end against the views of Biblical Inspiration implied in *The New Commentary*. If we felt bound by the letter of many sides of Tractarian teaching, we should indeed be in a bad way, and for the Movement to carry out its proposals for a great Centenary Congress in three years' time would be sheer hypocrisy. Fortunately, we are not so bound. Certainly much the greatest impulse towards the recovery of the Catholic ideal in the Church of England since the Reformation came from the movement associated with the immortal names of Keble, Newman, and Pusey. But the Church of England is no more committed to the letter of their teachings than it is to the letter of the much less inspiring theologians of the centuries which preceded them. It is because we believe in the ever-guiding presence of the Holy Spirit in the Catholic Church, of which our own communion is a humble but, we trust, not unworthy part, that we look forward with confidence and hope to the Congress of 1933.

The main papers, it will be noticed, deal with their subject under the four headings One, Holy, Catholic, and Apostolic. The history of these notes is of sufficient interest to warrant a few remarks on the subject. The first time that the four notes are found co-ordinated in the history of the Church is in the creed which we know as the Nicene Creed.\* The

\* Actually this creed has no connexion with the Council of Nicæa, which promulgated quite a different creed. Our present creed first occurs in St. Epiphanius' *Ancoratus* of the year 374.

## Foreword

word "Holy" was omitted from the Prayer-Book version of it, apparently by an error, though the word is now generally reintroduced when the creed is recited in the Liturgy. Curiously enough, these notes were not apparently stressed much in early times as "the great four," though traces of their recognition are to be found in the latter Middle Ages. An instance is Boniface VIII.'s Bull *Unam Sanctam*, where they seem definitely co-ordinated. The famous Bull opens with the words, *Unam sanctam Ecclesiam catholicam et ipsam apostolicam urgente fide credere cogimur et tenere*. But it was not until much later that they were universally recognized as the *differentia* of the Church. St. Thomas Aquinas, for example, in his small treatise *De Symbolo Apostolorum*, accounts as the four notes (*quatuor conditiones*) of the Church unity, sanctity, catholicity, and—not holiness, but—solidity.\* As late as the sixteenth century the Roman theologian Bannez (*d.* 1604) gave a list of the notes of the Church, enumerating not four but five. Cardinal Bellarmine (*d.* 1621) goes so far as to enumerate fifteen notes of the Church, though he believes that these fifteen are ultimately reducible to four.† Our own Jeremy Taylor discusses the problem in reference to Bellarmine's list; but not unnaturally Bellarmine's speculations make him sceptical about the value of such discussions, and he declines to come to a decision.‡ But, gradually, our four notes became universally accepted and recognized by theologians who discussed the nature of the Church. The famous Tractarian *Treatise on the Church of Christ*, by William Palmer, of Worcester College, uses them as the basis of its treatment of the subject, and appeals to the "Nicene" Creed in justification. And, as an instance of Roman usage, may be mentioned Pius IX.'s encyclical *De Unitate Ecclesiæ ad episcopos Angliæ* of September 16, 1864, where the true Church of Jesus Christ is said to be marked by the four notes contained in the Creed.§

We have thought it worth our while to make here this

\* *Hæc autem Ecclesia sancta habet quatuor conditiones, quia est una, quia est sancta, quia est catholica id est universalis, et quia est fortis et firma.*

† *Controversia de Conciliis et Ecclesia*, Bk. IV., cap. iii.

‡ *Dissuasive from Popery*, Part II., Bk. I., section I.

§ Denzinger-Bannwart, *Enchiridion Symbolorum*, No. 1686.



## Foreword

historical digression to show how the belief in the fourfold notes of the Church arose, since it was not touched upon by any of the speakers at the Congress, each of whom was naturally concerned with his own note. The chief task which the speakers set before them was to elucidate what these four notes mean, and to show that the Anglican communion fully vindicates her claim to be a part of the Church Catholic in virtue of her undoubted relationship to them. There was a sense of absolute conviction running through all the speakers' utterances. Some of the apologists for the Anglican communion are wont to take up the attitude that she has these marks by what examiners designate a *vix satis*, and to let the candidate through in virtue of "extenuating circumstances." But this was not the attitude of those whose voices were heard in the Albert Hall. They believed with confidence that the spirit of Catholicism—to use a phrase of a widely read recent writer—was more fully discoverable in the Church of England than in any other part of the Church Catholic, and that the four notes of the Church received in her a richer and deeper and more satisfactory meaning than anywhere else. Our own beloved Church of England was shown to be in the fullest sense part of the Body of Christ when judged by these notes. We have our failings—only too many of them, God knows—but we humbly believe that we do not suffer from comparison. If our interpretation of the ideals One, Holy, Catholic, and Apostolic is less rigid than it is in some parts of the Church, this is not to say that it is less adequate.

The passionate attachment which the Anglo-Catholic has to his Church can hardly be better expressed than in some words of the writer who was referred to in the last paragraph. It is true that that writer's conception of the Church is different from our own, but we are one with him in our devotion to the Body of Christ. "We love our Church," he writes, "in spite of—nay, just because of—her poor outward appearance. The Catholic affirms the Church just as it is. For in its actual form the Church is to him the revelation of the divine Holiness, Justice, and Goodness. The Catholic does not desire some ideal Church, a Church of the philosopher or the poet. Though his mother be travel-stained with long journeying,

# Foreword

though her steps be sometimes halting and weary, and though her countenance, too, be furrowed with care and trouble—yet, she is his mother. In her heart burns the ancient love. Out of her eyes shines the ancient faith. From her hands flow ever the ancient blessings. What would heaven be without God? What would the earth be without this Church? I believe in One Holy Catholic and Apostolic Church.”\*



FROM this introduction to the general principles underlying the subjects of discussion, the editors must now turn to a brief narrative of the more external side of the 1930 Congress.

The Congress opened at 11.30 on Sunday, June 29, with a High Mass sung on the football ground at Stamford Bridge. The President of the Congress, the Bishop of Nassau, was the celebrant, acting under Commission from the Bishop of London. The Mass was that of the Feast of the day, the Proper of SS. Peter and Paul. Few who were present will ever forget the scene in the big arena. It was the first time in the history of the Congresses that the majority of its members were able to meet together for a corporate act of worship. A congregation of over fifteen thousand worshippers surrounded a magnificently designed altar, served by a sanctuary containing nearly two thousand assistant ministers, priests, servers, and religious. The weather was fine, and with the help of amplifiers every word of the Epistle and Gospel and other parts of the Mass could be heard from all positions. The music was supplied by a liturgical choir, conducted by Captain Francis Burgess, and by a band which accompanied the massed singing of the hymns. The ceremonial arrangements, in view of the size of the ground and the vast numbers taking part, involved a highly developed organization; their success is a testimony to the ability of the two Marshals, the Revd. W. de Lara Wilson

\* Karl Adam, *The Spirit of Catholicism*, pp. 228 f.

## Foreword

and the Revd. Maurice Child, and the two Masters of Ceremony, the Revd. H. W. Heasman and the Revd. C. J. Vincent. From all sides those present bore witness to the inspiring and devotional character of the whole service. Among the worshippers were his Beatitude Meletios, the Pope and Patriarch of Alexandria; the Rt. Revd. Bishop Iriney of Novi Sad, the Metropolitan Elect of Paphos; and the Commissary of his Holiness the Syrian Orthodox Patriarch of Antioch. Their presence was much welcomed as a testimony to the growing desire for reunion with our separated brethren of the East. Mr. Jameson and Colonel Phipps were in charge of the five hundred stewards, to whom all credit is due for the complete absence of confusion in accommodating the enormous congregation.

At the conclusion of the Mass the Bishop of Nassau blessed the Fiery Crosses which were to be taken to eleven London churches as symbols of the Twenty-Four Hours of Continuous Prayer, which began on the Sunday afternoon. Large crowds took part in this intercession, which continued until 5.0 on the next afternoon.

At 7.30 on the same (Monday) evening a Reception of Congress members was held in the Albert Hall by the President. Over six thousand people were present. The President spoke a few words of greeting to the gathering, and speeches were given also by the Archbishop of the West Indies, Lady Cynthia Colville, and Mr. Anthony Dyer.

There were four principal sessions of the Congress—on the Tuesday, Wednesday, and Friday evenings, and on the Friday afternoon. It was at these sessions that the papers were read which constitute the bulk of the present volume. It is unnecessary, therefore, to say anything about these four meetings except to add that the last of them was probably more crowded than any former Congress gathering; at this meeting the President spoke the concluding words, and afterwards received an enthusiastic ovation from the vast audience in recognition of his invaluable services.

The rest of the week was devoted to a number of less formal functions, and of these it is necessary to give a fuller account.

## Foreword

One of the original features of the present Congress was the arrangement by which "practical instructions on the faith" were delivered each morning at 11.0 by various priests, each of them an expert in his own subject. There were eight of these instructions altogether, and they were circulated in print during the Congress. They will also be found in the present volume.

Another special feature of the Congress programme was the singing of Evensong each afternoon (except Thursday) in the Albert Hall. A very large congregation assembled on each occasion. On Tuesday the music was led by the choir of St. Mary's, Somers Town; on Wednesday by that of All Saints', Margaret Street; and on Friday by that of St. Augustine's, Kilburn. At each of these services sermons were preached. The erection of the stately altar on the platform of the Albert Hall made it possible to carry out the ceremonial of Evensong with becoming dignity.

On the Tuesday afternoon a Priests' Convention took place, in conjunction with the Federation of Catholic Priests, under the chairmanship of the Revd. Dr. Darwell Stone.

On the Wednesday afternoon an important meeting of the Overseas' Association of the Anglo-Catholic Congress was held. Some fifty-seven Bishops were present, and colour was given to the occasion by more than half of them walking in procession in their Convocation Robes through the Albert Hall, accompanied, where possible, by their Commissaries. The Overseas Visitors were welcomed by the Chairman of the Association, the Revd. Viscount Mountmorres, who assured them in a happy speech that the extension of Christ's Kingdom and the spread of his Truth would be put in the very forefront of the religion and the life of the Catholic Movement. The speeches delivered at this meeting are contained in an Appendix to this Report.

On the Thursday afternoon the annual meeting of the English Church Union took place. The Bishop of Durham delivered an address, which was extensively reported in *The Times* of the following day. There followed at 5.0 the



## Foreword

Women's Meeting, arranged by the Women's Auxiliary of the Congress; the addresses given at this meeting are in another Appendix to this Report.

On that same evening one of the most successful ventures of the Congress took place. This was the Men's Meeting in the Albert Hall. No such meeting had ever been attempted before, and there were many who estimated that if a thousand men attended on a hot July evening the organizers would have received all the support they could have hoped for. The actual event exceeded all anticipations. Five thousand men, singing hymns, marched four-abreast from St. Augustine's, Queen's Gate, to the Albert Hall; and when at length they arrived they completely filled the stalls, the arena, and other parts of the building. Sir William Hansell, K.C., took the chair; and Father Biggart, C.R., the Revd. P. D. Hedges, the President, and the Revd. G. D. Rosenthal addressed the meeting. A selection of these addresses will again be found in an Appendix.

At Tuesday evening's meeting the following message from the Archbishop of Canterbury was read to the meeting by the President:

"To members of the Anglo-Catholic Congress. I thank you most cordially for the message which you have sent to me, and for the assurance that you are praying and will continue to pray for the Bishops who are about to assemble at the Lambeth Conference. I value that assurance very greatly, for truly we need the prayers which you, and I trust many others this week, are offering on our behalf. Amidst difficulties so great, responsibilities so heavy, calls so clear and urgent, we must needs depend upon the inspiration and guidance of the Holy Spirit; and it is in answer to prayer that these gifts are promised. I cherish the hope that through these prayers the hearts of the children may be turned to their Fathers-in-God in a new sympathy, in a new desire to appreciate their burden of responsibility and to help them to bear it. Criticism is easy, and has not always been very fair; but let there first be generous and sympathetic prayer. It is through prayer for one another that men are drawn together in charity.

## Foreword

“There is another word I must add. I dare say some controversial things may have been or may be said or done in your Congress, possibly some things of which I might not personally be able to approve; but I do not dwell upon these matters. As I write I am thinking of you simply as a great body of eager and enthusiastic members of the Church. I am thinking of your devotion to the Lord Christ and to the Church which is his Body, of your thankful use of the Sacraments of his Grace, of your efforts to extend his Kingdom at home and throughout the world. When I think of these things, then my heart, as a Father-in-God, turns to his children and prays for you, my sons and daughters in the Lord, that the blessing of God Almighty, the Father, the Son, and the Holy Spirit may so fully rest upon your souls that you may grow in grace and in the knowledge of your Lord and Saviour Jesus Christ and in the joy of his service.—COSMO CANTUAR.”

The Bishop of London was able to pay a visit to the Congress before the close of the Wednesday evening's meeting. He was received with enthusiasm. In view of the strain of the Congress, his lordship granted a dispensation from the following Friday abstinence to all members of the Congress.

The Saturday (July 5) was marked by another original feature. It was kept as a Children's Day. In the morning a number of Children's Masses were held at various London churches, and in the afternoon a vast procession assembled at St. Augustine's, Queen's Gate, to march to the Albert Hall. The Pageant of Youth in the Albert Hall will long remain in the memory of the thousands of members who witnessed it from the boxes and the galleries. In brilliant colour and design it represented the various phases of the work of the Church; and though no rehearsal in the Albert Hall had been possible, not a single hitch occurred. It is to the Revd. E. S. Cheetham and Mrs. Chamberlain that this triumph of splendour is chiefly due. Lady Cable received purses which were handed up from various parochial organizations, and Dr. Russell Wakefield, the Revd. H. A. Wilson, and the Revd. A. E. Claxton gave brief addresses.

On the following Sunday (July 6), a large number of Thanksgiving Services were held at Congress Churches in the

# Foreword

form both of Masses and Evensong. The sermons were preached mainly by noted Anglo-Catholic clergy from the provinces, many of whose voices are seldom heard from London pulpits.

The total amount of donations offered and promised by members of the Congress amounted to nearly £12,000. This sum, of course, is less than that collected in former years; but that it would be less was fully anticipated. The decline was due partly to the economic depression which is now affecting all sections of the community, and due partly to the feeling of the Congress Committee that repeated appeals for money could not be made at each of its meetings. The effort of raising so many thousands of pounds every three or four years is a process which can hardly be continued indefinitely, and it is recognized that with the Centenary of 1933 the Congress Movement must enter on a new phase. From all other standpoints, however, the Congress was an even greater success than its predecessors. The number of members rose ultimately to 28,873. And the crowded audiences and the enthusiasm at all the gatherings were beyond doubt an answer to those critics who questioned the advisability of such an undertaking in 1930.

The editors are only too conscious that they cannot convey in this brief account of the chief external events in the history of the Congress any adequate impression of its spirit. Their duty is merely to introduce the formal record of which the pages of this volume are made up. But they would wish to take this opportunity of expressing their appreciation of the labours of all those who helped to carry out the programme—both of those whose imagination made this Congress such an unqualified success and of those who in different ways worked in the hot July days unceasingly and saw that the machinery never once ceased to function. The fourth Congress will always remain a living inspiration to all those who have to face the responsibilities and anxieties which lie ahead of the Catholic cause.

KENNETH INGRAM.  
F. LESLIE CROSS.

*September, 1930*

# Contents of this Report

*General Subject*

## THE CHURCH

FOREWORD . . . . . page v

### PAPERS READ AT THE CONGRESS :

#### THE UNITY OF THE CHURCH

- I. *The Revd. W. L. Knox, M.A., Priest of the  
Oratory of the Good Shepherd, Cambridge* page i
- II. *The Revd. W. G. Peck, Rector of St. John the  
Baptist's Church, Hulme* . . . . . page 15
- III. *The Revd. G. D. Rosenthal, M.A., Vicar of St.  
Agatha's Church, Sparkbrook* . . . . . page 22

#### THE HOLINESS OF THE CHURCH

- I. *The Revd. Canon E. G. Selwyn, D.D., Rector  
of Redhill, Hampshire, and Editor of  
"Theology"* . . . . . page 30
- II. *The Revd. N. B. Hudson, M.A., Vicar of St.  
John the Baptist's Church, Newcastle-on-  
Tyne* . . . . . page 49
- III. *The Right Revd. W. V. Lucas, M.A., Lord  
Bishop of Masasi* . . . . . page 54

#### THE CATHOLICITY OF THE CHURCH

- I. *The Revd. Father L. S. Thornton, B.D., of  
the Community of the Resurrection* . . . . . page 60



# Contents of this Report

- II. *The Revd. F. Hood, M.A., Librarian of Pusey House, Oxford* . . . . . page 71
- III. *The Revd. H. Beevor, M.A., Librarian of Pusey House, Oxford* . . . . . page 77

## THE APOSTOLICITY OF THE CHURCH

- I. *The Revd. Sir Edwyn Hoskyns, Bart., M.A., M.C., Fellow of Corpus Christi College, Cambridge* . . . . . page 85
- II. *The Revd. C. S. Gillett, M.A., Fellow and Dean of Peterhouse, Cambridge* . . . . . page 91

## INSTRUCTIONS

### FIRST INSTRUCTION

- I. The Theory and Practice of Confession . . . . . page 98  
*The Revd. Father F. Biggart, M.A., of the Community of the Resurrection*
- II. Confession . . . . . page 106  
*The Revd. R. B. Abell, M.A., Vicar of St. Peter and St. Paul's Church, Teddington*

### SECOND INSTRUCTION

- I. Holy Communion . . . . . page 116  
*The Revd. C. P. Hankey, M.A., Vicar of St. Mary-the-Less, Cambridge*
- II. The Holy Eucharist: on Hearing Mass . . . . . page 125  
*The Revd. H. Whitby, M.A., Vicar of St. Mary the Virgin, Graham Street*

# Contents of this Report

## THIRD INSTRUCTION

- I. Prayer . . . . . page 134  
*The Revd. J. F. Briscoe, M.A., Rector of  
West Bagborough*
- II. Prayer . . . . . page 141  
*The Right Revd. M. Carpenter-Garnier,  
D.D., Lord Bishop of Colombo*

## FOURTH INSTRUCTION

- I. Retreats . . . . . page 148  
*The Revd. P. G. Bacon, M.A., of the  
Society of Retreat Conductors*
- II. Retreats . . . . . page 156  
*The Revd. G. S. Shaw, M.A., Organizing  
Secretary of the Association for Promoting  
Retreats*

## APPENDICES

### I. MEN AND THE CHURCH

1. *Sir William Hansell, K.C.* . . . . page 165
2. *The Revd. Father Biggart, C.R.* . . . . page 167
3. *The Revd. G. D. Rosenthal, M.A.* . . . . page 175
4. *The Right Revd. the Lord Bishop of Nassau* . . . . page 180

### II. WOMEN AND THE CHURCH

1. Women in the World . . . . . page 182  
*Miss Ruth Kenyon*
2. Women in the School . . . . . page 187  
*Miss Ethel Allanson*

# Contents of this Report

3. Women in the Convent . . . page 192  
*The Prioress of Whitby*

## III. THE CHURCH OVERSEAS

1. *The Most Revd. E. Hutson, D.D., Lord Bishop of Antigua and Archbishop of the West Indies* . . . . . page 200
2. *The Right Revd. J. O. Anglionby, D.D., Lord Bishop of Accra* . . . . . page 203
3. *The Right Revd. J. B. Simpson, D.D., Lord Bishop in Kobe* . . . . . page 206
4. *The Right Revd. R. C. Halse, M.A., Lord Bishop of Riverina* . . . . . page 208
5. *The Right Revd. A. J. W. May, D.D., Lord Bishop of Northern Rhodesia* . . . . . page 212

# First Session

## The Unity of the Church—I

WILFRED L. KNOX, O.G.S.



HAVE been asked to read to you this evening on the subject of the Unity of the Church. We are often told by our opponents that it is the weakest point in our position. We are told that the Church of England does not even claim to be the whole Church, as the Church of Rome and the Holy Orthodox Church of the East do. We are told that this shows the logical weakness of our case. If we do not claim to be the whole Church, we have no right to profess belief in the One Holy Catholic and Apostolic Church of Christ.

Now I would venture to express at the outset my belief in the importance of the subject which we are to consider. I am confident that there is no single department of Christian theology in which the Anglican communion and the Catholics within it can make and are making a more valuable contribution than in their theology of the Church. If we will take the trouble to understand it rightly, if we refuse to allow ourselves to be confused and led astray by the controversies of the moment, we can find in the Anglican conception of the Church the true and the only possible way to the unity of Christendom.

What is the unity of the Church? Let us begin by going back from our present confusions; let us look at the Church of the New Testament. What do we see? A number of small communities of Christians scattered up and down the shores of the Mediterranean Sea, visited from time to time by an



# The Unity of the Church

Apostolic Founder or his delegate, but for the most part left to the guidance of the leading local Christians, the elders. They are often—I fear we must admit it—rent by controversy. They are not by any means free from personal jealousies and the rivalries of petty ambition. They have heard but little of the other Christian communities. They have as yet a very undeveloped Creed and little or no liturgical uniformity.\* Yet they are fully conscious of the unity of the whole Church of God. The Church is not merely the local congregation of Christians. It is the new race, the Israel of God. This new Israel has taken the place of the old chosen people, the Israel after the flesh, which has been rejected for its unbelief.

In this new race all are brethren. There is neither Jew nor Greek, there is neither bond nor free. The Christian from some other city is to be entertained and assisted as a brother, just as he would be in the old synagogue. The brotherhood is as complete as the circumstances of the time allow. But the brotherhood is not based on any mere bond of human sympathy; it does not rest on our natural inclination to fraternize with those who share our way of thinking. “Ye are all one in Christ Jesus.” In Christ God has reconciled the world to himself. Those who are in Christ are one in membership of a body which transcends the present world. For God has revealed himself in the history of the world. He has established a new

\* It is possible that we have in 1 Cor. xv. 3 *seqq.* a list of the appearances of our Lord after the Resurrection which was in some sense used as a formulary and may be regarded as an essay in the direction of forming a liturgical creed. The extent to which the doctrine of the Church was taken for granted on a basis of Judaism by the Apostles is evidenced by the controversy at Corinth as to the resurrection of the dead. The formation of the earliest Creeds was made necessary by the various interpretations of the Gospel, which sprang up as soon as it was preached to the Gentile world.

With regard to the Liturgy, it is probable that much of the worship of the synagogue passed directly into the worship of Christianity. For the question of the use of the words of Institution in the primitive Eucharist I may perhaps be allowed to refer to my “St. Paul and the Church of Jerusalem,” Appendix II., p. 372. For a general examination of the origin of the Christian Sacraments, *cf.* Professor N. P. Williams on “The Origin of the Sacraments” in “Essays Catholic and Critical,” p. 367 *seqq.*, and A. D. Nock on “Early Gentile Christianity” in “Essays on the Trinity and the Incarnation,” p. 51 *seqq.*

# The Unity of the Church

covenant with man. Those who have been baptized into the new covenant are one. They have passed out of this world into a new order. The members of this new order are one; the covenant that unites them to God unites them at the same time to one another, in a unity that will endure when the present order of the world shall have passed away.

That is the unity of the Church in the New Testament. That is still the unity of the Church to-day. Its unity is an existing fact. Man did not make it; man can do nothing to destroy it. Let us never lose sight of the fact. The Church as it exists in the sight of God—that is, the Church as it exists in reality—is one. It includes all those who have accepted the salvation that is offered them in Christ Jesus our Lord. The Church in heaven is one; the Church Expectant is one. And the Church Militant is one in God's sight, because all those who are in Christ Jesus are one. In God's sight the unity of those who have put on Christ Jesus and become a new creation in him is something far more important than our miserable earthly divisions. It is from this standpoint that we must approach the question of the visible unity of the Church on earth. It may be that in our time the Church will never be worthy to achieve visibly on earth the unity which it possesses in the sight of God. But it is eternally one in spite of all divisions, and no action of man can destroy its eternal unity.\*

But we are on earth; we cannot be content merely with the contemplation of the heavenly city, the new Jerusalem. We must seek, so far as we can, to restore the visible unity of the Church on earth. For it ought to possess a visible unity on earth, the counterpart of its invisible unity in heaven.

Now at the present time there are two main ideals, each of which is held up before us as the true ideal of Christian unity. We are told, on the one hand, that the unity of the Church can only be upheld by a rigid uniformity of faith, which should find its expression in a very high degree of uniformity of practice. Such a Church should be ever watchful and vigilant, ever ready to expel those who fall into heresy, able at any

\* For a recognition of this from the Roman Catholic point of view, see E. I. Watkin on "The Church as the Mystical Body of Christ" in "God and the Supernatural," p. 236 *seqq.*

# The Unity of the Church

moment to decide with absolute authority what the faithful may or may not be permitted to believe. That is, I trust, a fair description of the most logical conception of the unity of the Church as upheld by our Roman brethren. It is the way in which it is most commonly put forward in this country.

But this is not the only ideal of the unity of the Church. From the opposite side we have exactly the opposite ideal. We are told that if we recognize the invisible unity of all those who accept the salvation offered to us in Christ Jesus, we ought also to recognize them as members of the visible Church on earth. Let me quote a recent Free Church writer: "If Christian, then within the true Church; if within the Church, then entitled to recognition by all Christian Churchmen; if Church member, then entitled to the right hand of fellowship and a place by our side at the Table of our common Master." These are the words in which the ideal is put before us by our Free Church friend.\*

So we have two conflicting ideals. They contradict one another; but both would claim for themselves that they at least are strictly logical. They would tell us that the Anglican position is a half way house, which has no claim to consideration whatsoever.

It is a very curious thing that some people, when they find that they are being criticized from opposite sides, should jump to the conclusion that they have a clear proof that they must be wrong. It is far more likely to be a sign that we are right. "As for this sect, we know that it is everywhere spoken against." That was the way in which the Church was regarded in the first century. We need hardly be frightened because we find ourselves in the position of the Church of the Apostolic age; it hardly seems a reason for being depressed or losing courage; it looks rather more like a reason for confidence in our position.

And still less ought we to be frightened when we are told that our position is illogical. "If you are not a Roman Catholic, you are logically bound to be a complete Protestant." So our logician argues. Let us ask him to apply his argument to any other sphere of life. "If you are not a Fascist, you are

\* C. J. Cadoux in "Catholicism and Christianity," p. 248.

# The Unity of the Church

logically bound to be a Communist." Is that a reasonable dilemma? Obviously not. Yet it is logical in precisely the same sense as the dilemma of our opponents. And you will observe that in politics it is not merely the Englishman, with some supposed love of misty compromises or some native distrust of logic, who rejects the logical conclusion. It is the vast majority of mankind, the common sense of humanity. They reject it just because it sacrifices the facts of political life to the interests of a preconceived theory. So we need not be terrified into a sort of inferiority-complex just because we are told that the Church of England has no logical position. It may be that she is more prepared to face the facts—the facts of the religious life of the modern world. It may be that by refusing to be logical she succeeds in being rational. We need not be ashamed of a position which recognizes the facts of history and human life as they are—which refuses to force them into a supposed conformity with a preconceived theory.

So let us consider these two opposing views of what the Church ought to be. We will take the Roman view first. Let us look at it, not through the rose-coloured spectacles of a particular ecclesiastical theory, but through the merciless eyes of impartial history. I dare say many of you have read Cardinal Newman's account of the effect that the reading of the Fathers had on him in his later Anglican days. "The shadow," he writes, "of the fifth century was on the sixteenth. The Church then, as now, might be called peremptory and stern, resolute, overbearing, and relentless; and heretics were shifting, changeable, reserved, and deceitful, ever courting civil power and never agreeing together except by its aid; and the civil power was ever aiming at comprehensions, trying to put the invisible out of view and substituting expediency for faith."\* That is Cardinal Newman's account of the matter. It would be delightful if we could believe it. But we cannot, unless we deliberately choose to read history as it has been recorded for us by the victorious partisans of the Orthodox side. We can believe it if we simply accept their account and reject the account of their opponents whenever a contradiction arises. It is easy to read or to write history in this way, but the result is not

\* "History of my Religious Opinions," p. 115 (ed. 1869).



# The Unity of the Church

history. If we look at the fifth century, we find that the imperious temper of the Orthodox party was directly responsible for the breach between the Orthodox and the Nestorians. Nestorian Christianity in its time carried its preaching "from the Tigris to China." Who can tell how far its decay and its collapse before the advance of Islam may not have been due to that breach? And that breach was largely caused by the vehemence and impatience, the absolutist temper, of St. Cyril of Alexandria, the champion of Orthodoxy.\* Or, again, look at the Great Schism between East and West. On both sides we see the same arrogant pretensions to speak in the name of the Catholic Church, and an indecent haste to anathematize and excommunicate.† We see the fruit of it in the overwhelming of a great part of the Orthodox Eastern Church, the loss of Constantinople, the profanation of the Church of the Holy Wisdom, the oppression and persecution which our brethren of the Eastern Church must endure to-day.‡ Or, again, as we go on, we see how the obstinate refusal of the Papacy at the time of the Reformation to face the just and searching questions which its own corruption had raised, and its insistence on maintaining that what is, is right, put truth to no small extent on the side of the critics and rendered a further division of Christendom inevitable.§

It is no pleasure to dwell on the seamy side of ecclesiastical history; but we must recognize the facts if we would judge of the results to which the attempt to set up too rigid a uniformity must inevitably lead.

Now let us look at the other view. This tells us that all who own allegiance to our Blessed Lord are Christians, and therefore members of the Church, with a claim to all her privileges. It is an attempt to make the visible Church on earth correspond to the Church as it is in the sight of God. Do not let us overlook its strong points. It is animated by a sincere spirit of Christian charity; it grieves at the divisions of

\* Bright, "Age of the Fathers," II., pp. 384 and 424-6.

† Beard, Hibbert Lectures, 1883, p. 311.

‡ Cf. the Rev. the Abbé Albert Vogt in Cambridge Medieval History, iv., p. 113.

§ Harnack, "History of Dogma," E. T., VII., p. 55.



# The Unity of the Church

Christendom; it longs to remove them. We may sometimes find that its advocates are, above all, anxious to destroy Catholicism in general and Anglo-Catholicism in particular. True; but we must judge of any system by its best advocates, not by its worst. Yet even at its best its weaknesses are innumerable. In the first place, it is not wide enough. What of the good unbeliever, who rejects the faith because he has never really had a chance of believing it, but is really sincere in his attempt to live by the Christian pattern? Perhaps by the grace of God he leads a life which puts many professing Christians to shame. Are we certain that in God's sight he is outside the Church? Or what of the man who regards our Lord as one of the great religious leaders of mankind, but holds that there are many others too? One is told that in India there are many such people. They are sincere admirers of the teaching of our Lord, but they will not bow to his exclusive claims; they seek to combine Christianity with the religions of India. Obviously, it is impossible to admit them to membership of the visible Church, or to tell them that sincerity is all the Church requires. Yet in view of the difficulties of their tradition and upbringing we should, I think, find it hard to exclude them from a Church built up on the principles I have described.

My second objection to this view is that it is impossible in practice. You cannot hold together in one organized body those whose devotional life centres in the sacramental system of the Church and those who see in it only an optional addition of rather doubtful value. Some of those who are foremost in putting forward this view were among those who demanded the rejection of the revised Prayer-Book because of its concessions to Catholicism.

But these are minor objections. The real reason why we cannot accept this conception of the unity of the Church goes far deeper. The whole conception involves a completely false idea of the Church. The Christian Church is not a human institution to which all mankind can claim admission as a matter of right. It is of divine origin; it is the kingdom of God upon earth. It is open to all the world; but if they seek to enter, the kingdoms of the world must bring their glory and their honour into it. You will pardon me if I say no more on this

# The Unity of the Church

head. My reason for saying no more is that it falls within the province of other papers to be read at this Congress. If I went further I should merely be saying less adequately what others will be saying in the course of this week.

Against these two ideals of what the Church ought to be, let us set the Anglican conception. We need not concern ourselves too much with the circumstances of the Reformation in England. It was an evil time; but it was an evil time everywhere. And it was, on the whole, less evil in England than elsewhere, perhaps because there is no point at which it can be said: "There the old Church ends, here the new begins." There may have been much confusion at first. But out of that confusion by the middle of the seventeenth century the Church of England emerges with a clear conception of what the unity of the Church ought to be. Let me quote the words of one of the greatest sons of the Church of England:

"Whosoever doth preserve his obedience entire to the universal Church and its representative a general Council, and to all his superiors in their due order so far as by law he is obliged; who holds an internal communion with all Christians and an external communion so far as he can with a good conscience; who approves no reformation but that which is made by lawful authority, upon sufficient grounds and with due moderation; who derives his Christianity by the uninterrupted line of Apostolical succession; who contents himself with his proper place in the ecclesiastical body; who disbelieves nothing contained in Holy Scripture and if he holds any errors, unwittingly and unwillingly, doth implicitly renounce them by his fuller and more firm adherence to that infallible rule; who believeth and practiseth all those credenda and agenda which the universal Church, spread over the face of the earth, doth unanimously believe and practise as necessary to salvation, without condemning or censuring others of different judgment from himself in inferior questions, without obtruding his own opinions upon others as articles of faith; who is implicitly prepared to do and believe all other speculative and practical truths when they shall be revealed to him; and, in sum . . . 'that prefers not a subtlety or an imaginary truth before the bond of peace,' he may securely say: 'My name is Christian, my surname is

# The Unity of the Church

Catholic.' ”\* That is the Anglican position as stated by Archbishop Bramhall. His defence of Anglicanism is still worthy of our study, especially for those who are liable to be agitated by the “Crises in the Church of England” which the Sunday papers announce every six months or so. For he wrote it when it might well seem legitimate to speak of a crisis in the Church—a crisis which consisted in the fact that there were only two places on the Continent where the English Prayer-Book might be used and none at all in England. Considering that he was living in exile, he might even have been pardoned for a certain amount of depression at the crisis, but he shows no trace of it.

I do not say that we can accept his ideal without modification; but it will stand as an expression of that ideal, which is to include all those who are prepared to accept the historic Creeds and the Catholic ministry of the Church—the faith in the historic act of God in the sphere of history in the Incarnation of our Blessed Lord and the outward organization that is our guarantee of continuity with that act of God in history. Those who are prepared to accept them she recognizes as within the visible Church Catholic; those who reject them we dare not admit to visible communion, though we recognize that it is not for us to be too dogmatic in unchurching them.

But, of course, we shall be told at once that such a scheme is impracticable. Without a visible centre of unity and a central disciplinary authority you have no guarantee that the Church will not simply fall away from faith in the Incarnation. You have no guarantee against heresy of every kind. If we reply that we believe in the power of the Holy Ghost to eliminate error and to establish the truth, we are told that our vague belief in the Holy Ghost is a poor consolation. I cannot, indeed, see for the life of me why faith in the power of the Holy Ghost should be described as vague because we believe that he can work through the mind of the whole Church, and not stand in need of a visible human organization; I should have supposed that the latter view showed a far vaguer faith. But it is always easier to argue by means of epigrams than by

\* Bramhall, “Just Vindication of the Church of England,” I., pp. 111 f. in his works in the Library of Anglo-Catholic Theology.

# The Unity of the Church

the appeal to history; only it may be that history is a safer guide than epigrams, and to history we will appeal. And history will vindicate quite clearly the capacity of the Church of England to preserve her faith. In the first half of the eighteenth century there was a general opinion among educated people in England and France that traditional Christianity was on its death-bed. It was to be replaced by Deism—the belief that the existence of God and the general principles of Christian morality could be established by the human reason, and that the whole Christian faith, in so far as it goes beyond this, could be and must be abandoned. It was a system which we may indeed respect in so far as it insisted on the need for the use of human reason in the sphere of religion; but it was an entirely negative and destructive system, which by its apparent simplicity seemed likely to prevail in an age which was witnessing Newton's scientific discoveries and all that they led to. It was far more destructive than the Modernisms of to-day. Yet it was extinguished by the Church as a living force, not by the exercise of ecclesiastical authority, but by the fuller appeal to reason; the names of the two men who were mainly responsible for its extinction were William Law and Bishop Butler, two of the great names in the history of the Church of England. It is easy to say that the Church of England has no safeguard against Modernism; but it is one of those epigrams which fails at the bar of history.\*

\* For a history of the controversy, *cf.* J. H. Overton and F. Relton, "A History of the English Church from the Accession of George I. to the end of the XVIII. Century," chapters ii. and iii.

An interesting comment on the period is found in "A History of Science and its Relations with Philosophy and Religion," by W. C. D. Dampier-Whetham, p. 214. "Newton thought that his music of the spheres sang of an all-wise and all-powerful God, and, in his modesty, likened himself to a child finding pretty pebbles on the shore while the ocean of truth lay unknown before him. But others were less cautious. In England, where the Church was comprehensive, and, for the most part, liberal-minded, where, moreover, each man was free to invent a new religion to suit himself, and a considerable number availed themselves of their freedom, the mechanical outlook never became so prevalent as in the more logical France, where Roman absolutism was the only effective religion. Newton's countrymen in general retained not only Newton's science, but Newton's philosophy and the essence of Newton's



# The Unity of the Church

And, further, the attitude of the Church of England in regard to heresy is the only effective one, either for the preservation of truth or for the extirpation of heresy. It is the only effective method of preserving the truth. For heresy as a rule originates in the assertion of some element of Catholic truth which the Church is in danger of forgetting. For instance, the Reformation, little as we may like many of its features, was a necessary protest against the excessive weight attached by the medieval Church to certain ways of thinking and certain forms of practice which were threatening to stifle Christianity. A system which is able to strangle every movement of protest at its birth may be a comfortable system to live under for those who are perfectly content to walk in the ancient ways. But it is a system which has no guarantee against internal corruption and decay, which are only impossible where there is freedom.

And it is the only method of extirpating error. We hear a good deal of nonsense on the subject of Anglican comprehensiveness. People, both Anglicans and outside critics, sometimes talk as though our ideal for the Church of England was comprehensiveness. They seem to think that our ideal ought to be, or is, to include every conceivable point of view within the Church; that the Church should include those who contradict one another on all the essentials of the Christian faith. Of course that is not our ideal. Our ideal is not to perpetuate error but to annihilate it. Yet while we annihilate error we

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faith. This English tendency to hold simultaneously beliefs which, *in the knowledge of the time* (italics mine), seem incompatible is a constant surprise to Continental minds. It probably arises from an instinctive apprehension among a political people that there is usually much to be said for both sides of a question, and that further knowledge may reconcile the seeming incompatibles. In abler minds it discloses a truly scientific power of following two lines of useful thought while suspending judgment on their deeper implications and correlations, for the examination of which there is not yet evidence available."

An instance of the process of eliminating error may be seen at work to-day; whether it realizes it or not, "Modernism" as commonly put forward is far nearer to Orthodoxy than the crude "Liberalism" of the last century. The exploiters of "Modernism" as an argument against the Anglican position would not be so confident in their assertions if they had a rather wider knowledge of history.



# The Unity of the Church

must be able to extract from it that measure of truth which it contains. No doubt that element of truth was present in the Catholic faith from the outset. But it may well have been forgotten or imperfectly understood. The Church of England can extract that measure of truth and preserve it, and go on to annihilate the error. She has done so before; under God's providence she will continue to serve the rest of Christendom by doing so.

But it is entirely impossible to extirpate error or to defend the truth unless the Christian mind has complete liberty to follow the guidance of the Holy Ghost, in the sure confidence that it will not be led astray. It is, of course, possible for the individual to err. And it would, of course, be possible to hold that the Church must at all costs preserve the individual from error if we really believed that the punishment of falling into error while we are honestly searching for the truth was nothing less than eternal damnation. And, of course, that view was held by the medieval Church. We do not hold it now; the whole idea that God is of that kind is impossible and intolerable. The individual may err, but either in this life or the life to come he will learn his error. The Church will not err; she may at times seem to be in danger of being led astray, but in the end she will be guided into all truth. But for that guidance she must have liberty to reconcile new knowledge with old truth; she must not be compelled to the continual attempt to resist to the last ditch every progressive movement of the human mind.\* It has in the past been far too much a tradi-

\* For this view, *cf.* Butler, "Analogy," II., ch. 3: "And as it is owned the whole scheme of Scripture is not yet understood, so if it ever comes to be understood, before the 'restitution of all things,' and without miraculous interpositions, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made, by thoughtful men's tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into our minds by chance" (ed. Oxford, 1849, pp. 180 *f.*).

W. E. Gladstone, "Church Principles Considered in their Results," vii., § 167: "It should seem that, in order to the most effectual promotion

# The Unity of the Church

tion of Catholicism to die in the last ditch—and then to abandon it. It is that which has done so much to discredit Catholicism in the modern world. The Church must no longer be pinned down to a duty of resisting every movement of man's intellect—a resistance ending, as it always has ended, in an ignominious surrender.

The duty of the Church is to defend and proclaim the truth; it is not her duty to defend falsehoods which have grown up round it. And she has a further duty, the duty of stamping out falsehood. It is not her duty to try to suppress truth in the interest of old errors. But it is her duty to follow the truth and stamp out error of every kind.

The medieval Church was perfectly right when it saw the necessity of annihilating error. It was wrong when it tried to do so by persecution—wrong because persecution generally fails; still more wrong because persecution, whether it succeeds or fails, is entirely contrary to the Spirit of Christ. But we seem in danger now of falling into the opposite mistake. People seem to think that it is enough to excommunicate the heretic. And then, when we have excommunicated the heretic, we can leave him to propagate his errors outside the Church while we sit secure within the ring-fence of Orthodoxy which we have built around ourselves. That is merely a weak and easy form of toleration, which may drive heresy outside our own little enclosure but does nothing to exclude it from the

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of the purposes for which the Christian religion has been established upon earth, we ought to desire such provisions, in matters pertaining to religion, as afford the best security for the joint attainment of these three objects: Firstly, the permanence of the Faith, or that body of revealed truth upon which there is reason firmly to believe that salvation depends; secondly, unity of Christian communion, or the comprehension of the greatest possible numbers within such institutions as are marked by the possession of all the conditions requisite for the maintenance and propagation of the faith; thirdly, that extended liberty of thought which demands that differences even upon matters of faith shall only be removed by the persuasive means adapted to the nature of conscientious belief."

W. Spens, "Belief and Practice," p. 75, quotes: "L'unité doctrinale est le miracle permanent de l'Eglise." But it is also true that if machinery is provided for working that miracle it loses its whole significance. In the measure in which you secure that unity by disciplinary action you deprive that unity of its great authority.

# The Unity of the Church

whole scheme of the universe, and leaves us no means of doing so. I admit that I am utterly intolerant of error. I am so intolerant that I want to see it excluded, not simply from the borders of the visible Church on earth, but from the whole of creation.

Yes, but the weapons by which we must abolish it are Christian weapons—the weapon of love, which loves the heretic while it hates his heresy; the weapon of the Christian life, which shows him that our faith is a deeper and stronger thing than his; the weapon of Christian learning, which is free to establish the truth and overthrow falsehood. These are the weapons by which we must extirpate error from the face of creation. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ. This is the warfare that the Church of England has waged for the defence of Christendom—the warfare that she can wage more effectively than any other body in Christendom. Her comprehensiveness may seem weak to those who only care to shut their ears against the danger of hearing any false doctrines; but it is the glorious privilege of Anglicans, and of Anglo-Catholics in particular, to wage the only effective warfare for the overthrow of error and the vindication of the truth.

# The Unity of the Church

## The Unity of the Church—II

W. G. PECK



SUPPOSE there is only one conceivable service which I can do this Congress to-night, and that is perhaps to say a word or two upon the subject of the Unity of the Church in its relation to the existence of the Nonconformist bodies. I do not know that I have much authority for doing that. But one thing I *will* say for myself. What I know about Nonconformity I did not learn from attending conferences, either at Swanwick or Lausanne, where highly selected Anglican temperaments are brought into contact with highly selected Nonconformist temperaments, which sometimes, I fear, go home again under grave illusions about each other's denominations. I got my knowledge of Nonconformity in a way which entitles me to ask you to believe that I really do know what I am talking about.

I will come to the centre of the problem straight away. What prevents not only that visible reunion for which we all surely crave, but prevents also any agreed philosophy of unity, is the fact that the Nonconformists sincerely believe that they are already in the only Church that matters. Father Wilfred Knox gave us this evening a very fair account of the position they hold with regard to the doctrine of the Church. They believe, and continue to believe, that anything that goes beyond that is an addition to real Christianity. They may be friendly and appreciative, except when they are stampeded by panic fears of what they call our "Romanizing," but they do not budge from that position which was stated. And until they do, any scheme of reunion acceptable to them must have the effect of reducing the Catholic standard to the level of their



# The Unity of the Church

notion of the Church. With the most burning desire for reunion, with a great love for many of my Free Church friends, I say that the Nonconformists are not at present ready for any visible reunion in this country or in any other country, and that the attempt to force the pace will only devitalize the Catholic conception without helping the Evangelical witness.

There are two considerations which arise. First, what is the precise weakness from our point of view in the Nonconformist attitude concerning unity? And, secondly, what should be the future policy of our own Church? We hold that the Catholic conception of a continuous, incarnate, divine society is of absolute necessity if Christian theology is to meet the manifest needs of the human race. We are not asking for the acceptance of an unintelligible idea at the bidding of an uncriticized authority. We say, rather, that in view of the organic conceptions of reality now current, the Catholic conception of the Church is finding increasing significance every day. As the eternal order advances into the realms of time and space, it actually sublimates what it comes to control; and in these realized unities there is a genuine marriage of time and eternity. And the Church is the unity realized by the supreme advance of the eternal order, in the Incarnation of our Blessed Lord. So we hold that the very genius of our holy religion involves a visible unity of fellowship rooted in the fellowship of the Apostles and corporately extended through history. We say, too, that the English Church, by its very structure, makes a claim to stand within that fellowship.

Here you observe a fundamental contradiction in the Nonconformist position. Nonconformity wants to have it both ways; it wants individualism, but it does practise institutionalism and a corporate Church life. So Nonconformity attests the Catholic position by its institutional life and Church membership, but it contradicts it by supposing that those principles can be less than universal in their scope and issue.

What, then, does Nonconformity make of the Catholic claim? How does it account for its own separation from the main stream of Christianity down the centuries? Well, concerning that question a great change has come over the Non-

# The Unity of the Church

conformist mind in my lifetime. I am old enough to remember the old account which was given of the relationship between Nonconformity and Catholicism, which seems to have been derived chiefly from Foxe's "Book of Martyrs." This view regarded Catholicism as a debased form of Christianity, loaded with accretions from paganism, and saturated with superstition and worldliness. At the Reformation, the primitive faith was recovered. Henceforth Catholicism must decrease and wither, while the Protestant Faith must increase and flourish. Reflection has revealed some weakness in that position. Catholicism has absolutely refused to wither. Look at it withering to-night! And Protestantism is not really flourishing. Moreover, Protestantism recovered the true faith, but recovered it in such embarrassing variety, and I will say contrariety, of forms that nobody on earth could tell anybody else what it really was. Of course, this Protestant idea of Protestantism becoming the true successor of a withering Catholicism meant practically that one Protestant denomination was going to occupy that position. That accounts for the really strained relations between the Protestant bodies in the early days. That idea of Protestantism succeeding an effete Catholicism is not absolutely dead, because I observed that the Dean of St. Paul's has said in a recent work that he believes that the man of the future will be a Protestant, but of such a kind that the world has not yet seen. I may be mistaken, but perhaps that is the Dean's way of describing an Anglo-Catholic. But, as a matter of fact, the blow that demolished that whole idea came some years ago from the very strongholds of Liberalism, when the late Professor Harnack declared, after his examination of the researches of Wernle, that as a matter of fact all the vital elements of Catholicism were existing in the Apostolic Church. Although the newspapers lately seem to have forgotten it, this was Professor Harnack's view; and, of course, that leaves the extreme Protestant in a position of saying that the Apostles themselves must have been the authors of corruption.

In more recent times, however, a new apologetic has grown up. It is said that the Catholic and Protestant versions of the Faith are just forms of Christianity adapted to the needs of

# The Unity of the Church

various psychological and racial types. This view is offered as a ground of toleration on which we might all stand. But we cannot. The argument does not bear its own weight. Does anybody believe that God made a Baptist denomination for men of a Baptist type? Does anybody believe that the Methodist denomination was made for a Methodist sort of man? And the Congregational denomination for the Congregationalist? If so, there must have been once a Muggle-tonion denomination divinely made for Muggle-tonians, as there is now a Holy Roller denomination for Holy Rollers. I do not believe it. Why did God wait till the sixteenth or seventeenth century before starting these things? The glory of the Catholic Faith is that ours is not a religion which shuts us off from other men, but that it is a religion for all men. The true account is that the neglect of some aspects and applications of Catholic doctrine caused a sudden and violent emphasis to be thrown upon particular doctrines and upon suggested remedies for admitted abuses. Around those points arose new consolidations. Groups and parties sprang up, and often such emphasis was carried to exaggeration and distortion, to the neglect and denial of much that is genuinely Catholic and profoundly Christian.

The decadence of the Church at the close of the Middle Ages allowed the escape and isolation of reforming forces, which was disastrous for the Church and for those forces. But the English situation differed from the continental situation. In this country an attempt was made to preserve unity by the policy of comprehensiveness. Do not be frightened because I mention that word. It is a word of very special import in Anglican history. I know that even to-day the word "comprehensiveness" is like a red rag to a bull to some people, but to others it is like the blessed word "Mesopotamia." But its true meaning is sufficiently clear. There was a historical struggle to determine whether it meant the inclusion of everybody in a religious society of sorts, or whether it meant the comprehension of all that could be fairly and honestly reconciled with the traditional Catholic basis. And seeing that the Catholic basis was preserved, no question as to what Anglican comprehensiveness means can possibly

# The Unity of the Church

remain. Those who remained outside the Anglican communion had no use for the Catholic tradition; and, therefore, those who now propose to jeopardize the Catholic basis of our Church for the sake of further comprehensiveness are striking at the most significant and characteristic feature of our Church, and are gravely imperilling her usefulness in the service of true reunion in God's good time.

We now come to what should be the future policy of our Church. Of course, it is a great impertinence for me to talk about this; but, thank God, I am in the Church, and I will try to say my word. I maintain that within a Church, which by nature of its ministry, its acceptance of Creeds, Sacraments, and Liturgy, is most patently intended to be of the Catholic Body and tradition, it is impossible fruitfully to discuss reunion with Christians who seriously and honestly consider that such Catholic characteristics are more or less negligible, because, you see, by reunion we and they mean two different things. We mean the reunion of the separated with the one visible organism continuous throughout history and guaranteed by the succession of its Bishops. They may come, bringing their sheaves with them, for the enrichment of that Church, but to that Church they should come. Those other Christians mean by reunion the coming together of Christians who have their own ideas about organization, and even about doctrines, but are agreed on a few central truths. It may be that in seeking visible union we are but seeking the outward expression of spiritual unity which in God's eyes exists—unity in which the Nonconformists are included. I think Father Knox would go as far as that. I do not want to quarrel with that position; but I am sure that the profound mystical fact of unity cannot be visibly set forth by the repression of sincere conviction on either side. That setting forth of unity in visible form will require the full assent of conscience and intellect from all, and must spring from very deep roots; and therefore inter-communion as a step to organic unity, and all the fantastic flirtation which is going on in some places, seems to me to be mere sentimentalism devoid of philosophy. And, on the other hand, if organic union comes before agreement is reached on fundamentals, on what all parties agree to be funda-



# The Unity of the Church

mentals, it will merely make confusion worse confounded, and will never do anything else. I will stand up with any Non-conformist to testify to the deity of our Blessed Lord and to defend Christian morals, but I will not say for anybody's sake that the Catholic idea of the Church does not matter.

This does not mean that the Church of England has no service to render to the cause of reunion. It has the most signal service, but this service is governed by three considerations. The first is that if our conception of Catholicism is identical in definition and temper with that of contemporary Rome, then there is no reason for our existence, and we have no particular work to do, and to Rome we ought to go. On the other hand, secondly, if by any advances of ours towards Protestantism we make by one degree more difficult or doubtful our ultimate reunion with the East and the West, then we are betraying our trust. The third thing to remember is that our Church is not confined to a portion of the inhabitants of England, but, as we have proved to us to-night, it is spread through the world.

It seems to me that our task is not immediate reunion with this or that body anywhere, but to work out before the eyes of Christendom the integration of all elements of spiritual reality within the institutional and dogmatic framework of Catholicism. If we can do that, we shall have set the only true standard for reunion throughout the world. If we cannot do that, then we have failed in our vocation, and our union with this body or that body will not signify very much except our failure. Our primary task, our real task, has to be accomplished within the bounds of the English Church. That task is to exhibit a Catholic life which shall have absorbed, digested, and received nutriment from Evangelical and Modernist, but which remains Catholic inwardly and outwardly, Catholic palpably and indubitably.

There are two false methods of attempting to achieve this, neither of which will prove successful. The first is the method of affable agreement to differ, which leaves us hived off in parties and schools which never meet or mingle. I do not believe that the English Church is intended for ever to present that piebald spectacle before men and angels.

# The Unity of the Church

The other method is that of the "Moderate Church," so dear to some of our Fathers in God, so moderate as to have no relation to anything else on earth. People talk about "a bridge Church." I wish to goodness they would really remember that a bridge must really touch the banks on both sides. Well, what we have to find is a Church not consisting of some Evangelicals, some Modernists, some Catholics, and some nondescripts, but a Church in which all are Catholic and all are Evangelical and all are seeking truth, and there are no nondescripts at all. And for that purpose we are bound to claim the recognition of our own Catholic witness and experience, not apologetically, but as a grave duty laid upon us. I do not see why we should be the sole or chief object of rules and regulations.

When I think about these things, I am often reminded of a story told by a Mayor of a Lancashire town some years ago about a mother and father who had a daughter called Mary. It came to their ears that she was courting, and the father said: "Mary, you must bring him home on Saturday night. We want to see him." Mary brought him home, and they sat round the kitchen fire, the father on one side and the mother on the other and Mary with her young man in between. Now and again he would give Mary a kiss, and the mother kept signalling to the father to stop it. At last the father said: "Here, young man, we don't mind your coming to court our Mary, but missus and I think it would be quite good enough if you kissed her when you came in and kissed her when you went out." The young man said: "That is all right, but I cannot keep on coming in and going out." He could not understand this wish to repress the healthy expression of a healthy impulse; and neither can we.

Well, I came into the Church five years ago, and I believed then that this wholeness of Catholic life was developing in the English communion. Then came the disastrous Prayer-Book controversy, and it seemed to shatter everything. But, thank God, the clouds are rolling away. There is hope for the future, hope that under God the English Church will be able to do a great work, to bring back the Catholic faith to its position of comprehensiveness and centrality in the world's

# The Unity of the Church

life, intellectual, economic, and religious. Please God it may happen, for if it does not, this modern world is faced with grave disaster.

## The Unity of the Church—III

G. D. ROSENTHAL

### I



It is impossible to form an intelligible conception of the doctrine of the Church's unity unless we keep clearly in mind the vital distinction between the two ideas of unity and union. "Unity" denotes the oneness of a body: "union" the co-operation of its members. When we speak of the unity of the Church, we mean that there is a mutual connexion and coherence between its various parts which make it one distinct and separable thing, without which it could not continue to exist as a living organism. The union of the Church, on the other hand, means the harmonious association of its members in worship and service, though this union is an ideal condition which ought to follow from unity, and is not essential to it. The Church lives a maimed life because it is disunited, but without unity it could not continue to exist as a living organism at all.

This important distinction between unity and union may be illustrated from the life of a family, to which, as you will remember, St. Paul compares the Church. A family is a unity, because the same common life is to be found in all its members. Its union may be destroyed by quarrels of so grave a kind as to lead to a separation between husband and wife, or brother and sister, or parent and child. But they do not, therefore,

# The Unity of the Church

cease to belong to one another. There is a blood relationship uniting them which nothing but death can destroy. So it is in the Church of Christ. Our Lord prayed that his Church might be one, as he and the Father are one; and that prayer has been answered, for the Church is one by unity of nature. And it remains one, though its various members have quarrelled with one another, and their family life has been seriously interrupted. The union of the Church is broken, not its unity.

What, then, is the principle of organic unity that makes the Church one? The Roman answer to that question is that unity depends on submission to the Papal See. Such a theory seems to fail, not only because it rests on no solid ground of Scripture or of universal tradition, but also because it applies confessedly to only one small portion of the Church, the Church Militant here on earth. It leaves altogether untouched that wider communion of the Saints which binds the Church on earth, in Purgatory and in Heaven, into one. The only principle of unity which is at once both Scriptural and universal, which is co-extensive with the whole Church, applying to every member of it, both here and beyond the veil, is that which is based on the sacramental union of the members of the Church with its Head, our Lord Jesus Christ. As St. Paul says: "He is the Head of the Body, the Church." And again: "We being many are one Body in Christ, and every one of us members one of another." By our baptism we were united to Christ by being made partakers of his divine nature; and because we are united to him, we are united to one another. It is his life, flowing sacramentally through every member of his Church, which makes that Church one. As Keble beautifully sings:

"Our mutual share in Jesus' blood  
An everlasting bond imparts  
Of holiest brotherhood."

The unity of the Church, then, is a family unity, originating in the Sacred Heart of Jesus, preserved and sustained by the common sharing of his divine life through sacramental grace. And this family unity finds visible expression in a family likeness which is everywhere recognizable. The disunion of



# The Unity of the Church

Catholic Christendom has been of such long endurance, its manifestations are so apparent, its obstinacy so intractable, its consequences so disastrous, that we tend to forget the underlying unity of family life which it obscures. Yet the unity is there all the time. Wherever we find the Catholic Church, in any part of the world, or in any period of history, whether it called itself Anglican, Orthodox, or Roman, we see the same unmistakable family characteristics. The Church has everywhere one Faith, proclaimed in the Œcumenical Creeds, by which it fulfils its fundamental purpose of witnessing through the ages to the Godhead of Jesus. It has everywhere one and the same threefold ministry, which it believes to be of Divine appointment, and whose unbroken succession it has always been careful to secure by means of episcopal ordination. It has everywhere one and the same sacramental system, by which, through the action of the Holy Spirit, its members are united to its Head, the invisible and ever-present Christ. Everywhere it approaches God in one and the same great sacrificial act of worship, in which, as it uniformly believes, the Sacred Species, in a mysterious but none the less real and vital sense, are the true Body and Blood of Christ. Everywhere it unites its members by prayer and devotion with their brethren in the other world, the Holy Souls in Purgatory and Mary and the Blessed Saints in Heaven. Everywhere it produces one and the same kind of holiness, which is the inimitable fruit of sacramental union with Christ. Everywhere it encourages its children to heroic sanctity by setting before them counsels of perfection in the vows and life of its religious communities. Its services are everywhere derived from the same common source, and the devotional life of its members is everywhere trained by the same liturgical cycle of fast and festival. Everywhere it has the same moral standards, so that, to take but one example, the Church, alone among Christian bodies, gives firm and unshaken witness to the indissolubility of Christian marriage. The very appearance of its buildings, its ceremonies, its vestments, its pictures, have so strong a family likeness that, wherever we may travel, through the East or through the West, in spite of centuries of schism and mutual antagonism and of differences of language and local

# The Unity of the Church

custom, there is never the slightest difficulty in recognizing the one Universal Church of Christ. I repeat, though union is broken, unity remains.

## II

This conception of the unity of the Church as a family unity, expressing itself everywhere in a family likeness, has a vital bearing on the problem of reunion. It establishes the fundamental axiom that the only kind of reunion worth serious discussion is reunion within the Church, where unity already exists. Reunion can never be brought about by entering into new alliances with those who are outside the Church, any more than the concord of a family could be re-established by a separated husband and wife taking fresh partners. It is they who must come together again if the family is to be reunited.

It has been urged that since a large number of Nonconformists are Baptists and, therefore, *ipso facto* members of the Church, the necessary condition of unity does exist, which would make reunion with them possible, even though they retained their distinctive denominational position. This is the position taken up by the Bishop of Gloucester in his recently published book on Christian Unity. I invite your careful consideration of what he says: "We believe," says the Bishop of Gloucester, "that the Church consists of all baptized Christians who believe in the Lord Jesus Christ. It may be that many of them are imperfect Christians, it may be that they are without the privileges which they ought to have as members of the Church: but as Christian believers they are members of the Church. We are not to go to others and say: 'We are the Church, you are outside the Church.' They know that what you say is not true, and an attitude such as that does a great deal to prevent Christian reunion. So in the same way we cannot say that the society to which we belong is a branch of the Church and that others are not."\* I have the greatest possible respect for the learning and the dialectical skill of the Bishop of Gloucester, but the confusion of thought here is so glaring as to be obvious even on the most superficial examina-

\* A. C. Headlam, "Christian Unity," pp. 84 f.

# The Unity of the Church

tion. Because Smith, Jones, and Robinson, baptized Nonconformists, are members of the Church, by what possible process of reasoning does it follow that the organization into which they have formed themselves is, therefore, part of the Church? A society is not merely the mathematical sum of the members who compose it. It is in itself an organism, a unit, with a spirit, an ethos, a temper, a tradition of its own. A Nonconformist sect is something more than an aggregation of persons: it is a society with a common mind, just as the Church is a society with a common mind. And the two minds, the Nonconformist mind and the Church mind, are entirely different. That is the point. As organized groups, the Free Churches do not possess, they do not claim to possess, and, most serious of all, they show not the slightest desire to possess, the characteristic family likeness which everywhere and in all ages has been the distinguishing mark of Catholicism. They have a different ministry, a different organization, a different discipline, a different worship, a different devotional tradition, and, in many vital particulars, a different faith from that of historic Christendom. We do not belittle the rich spiritual gifts which so many of their members manifestly possess. We do not forget their deep devotion to our Blessed Lord. We recognize fully that their anomalous position is the result of long-past events, for which they have no personal responsibility, and that their separation from us was in some cases due in no small measure to a low standard of personal religion within the Church of England, to which we must always look back with shame. We long for the day when our separated brethren will come back to their true Mother. But no good service is done to the cause of reunion, either in South India or anywhere else, by pretending that separated groups have no separate consciousness, or, still less, by obscuring fundamental differences of faith and order behind a smoke screen of ambiguous phrases which only serve to cloud true Christian relations with a nauseous fog of unreality.

Here, then, is our position: We cannot acquiesce in an extension of the boundaries of the Church which would obliterate its familiar landmarks. Of all parts of the Catholic Church the Church of England can least afford to initiate so

# The Unity of the Church

hazardous an experiment. Our confusions, our contradictions, our internal divisions, ought to make us particularly careful not to complicate our relationship to the rest of the Church by raising suspicions of our indifference to its universal traditions. No desire to conciliate, no local advantage, no apparent expediency either in South India or anywhere else, could possibly justify a violation of the essential principle of family unity, on which our very status as a true part of the universal Church of Jesus Christ is based.

## III

It follows, then, that, for the time being at least, our hopes for reunion must take a different direction. We must seek union where unity already exists, within the visible organization of the Catholic Church. Here our difficulties are formidable, but not, I believe, insurmountable. There has been a remarkable improvement in recent years in our relations with the Orthodox Church of the East, an improvement to which the Congress pilgrimages to the Holy Places have made a very definite contribution, an improvement most happily exemplified by the presence at the High Mass at Stamford Bridge of His All Holiness the Patriarch of Alexandria. The Orthodox Church meets us on the true ground of family unity. It does not ask us, as Rome does, for unqualified submission. It simply asks: "Do you hold the Catholic Faith? Do you use the Catholic Sacraments? Do you exhibit the Catholic likeness?" Our breach with Rome is, unfortunately, far wider and far more difficult to heal. It is concerned, as I have already pointed out, with a different conception of the unity of the Church. Reunion with Rome must wait for the growth of a broader and more enlightened policy within her which will be prepared to modify the present despotic claims of the Papacy, and to demand for the Pope no more than that which the rest of the Church should most willingly concede, the first position of honour and primacy among the Bishops. To say that Rome will never so change is to ignore the lessons of history, and to deny that the Spirit of God is guiding the destinies of His Church. Can we claim



# The Unity of the Church

that there is a special divine guidance to the Church of England, so that we can hope for such a revolutionary change in its outlook as it is the aim of the Congress movement to create while at the same time we refuse to credit the possibility of such a change of outlook among Roman Catholics? Of such a change among ourselves there are abundant signs all around us. We are losing much of our narrow and insular temper in religious as in other matters. We are rapidly gaining a clearer vision of a worldwide Church, of which the Church of England is only one constituent part. We are ceasing to speak and think as if God had made a special revelation to the Anglo-Saxon race, and as if the only true path to reunion were for all other Christians to renounce their errors and use the Book of Common Prayer. It is in the development of this conception of a world Church as one organic unity, a conception fatal alike to Rome's exaggerated claim to supremacy and to our exaggerated claim to independence, that there lies, as I firmly believe, the most important contribution we can make to the reunion of Christendom.

We cannot change the face of the Church, but we can each of us do something to change its heart. And it is a change of heart that is needed. Reunion may come suddenly, as the result of a great world crisis, which will reveal to us the futility of our divisions; it may come gradually, as the result of long education of men's minds by study and by prayer. But it will never come until the divided parts of the Church become worthy of it, by repenting of their disloyalty to the idea of the whole, by passionately desiring reunion, by bending their every energy to attain it—above all, by believing in its possibility. We all of us alike, Romans, Anglicans, Easterns, have lost the vision of a universal Church. That has been our great sin, and it has been done unto us according to our unbelief. We are not yet looking for and hastening the coming of that great day of God when reality shall at last join hands with the poet's ideal:

“And the stranger hath seen in the stranger his brother at last,  
And his sister in eyes that are strange”;

when in the name of the power of Christ Jesus the man-made

# The Unity of the Church

walls on the divine common land of the universal Church shall at last come tumbling down. We are so lacking in imagination. That is the great difficulty. We see only the common road strewn with seemingly impassable obstacles. We turn away in despair from the mountain peak that confronts us, with the lament that it is inaccessible. We forget the power of God. We do not sufficiently expect some strange and unimagined path to open out before our feet, which will lead us through the tangled thicket of our differences up and ever up till we stand at last in the radiant sunshine of a universal, reunited, worldwide Church. There can be no possible doubt that a new impetus, the influence of which it would be impossible to measure, would be given to the cause of reunion, and that the restored Church would swing its now crippled limbs into the path of triumphant progress, if only we were animated by an expectant faith, if only, like the early Christian community, we could repeat our Creed with our hearts expecting the coming of the Master and with our faces set towards the dawn.

# Second Session

## The Holiness of the Church—I

E. G. SELWYN

### I. IN SCRIPTURE

HE Christian belief in the holiness of the Church has its roots, like most other Christian beliefs, in the religion of Israel. Israel was a holy people by virtue of the covenant-relation in which it stood to God, the Holy One. In its original meaning this term, when applied to the God of Israel, seems to have expressed what Otto has called the *mysterium tremendum et fascinans* of the Godhead, his transcendent majesty and glory. And Israel's relationship to this holy God was the clue to their history. He had chosen them from among the rest of the Semitic peoples, and had called them to a special vocation: they were to be his people and he would be their God. They were thus separate and set apart from all other peoples because they were consecrated to him. And that is the first meaning of holiness as applied to Israel: it means the separateness of consecration to God. But a second meaning becomes added to this as the ethical meaning of holiness is more fully revealed through the teaching of the Prophets. Their consecration to him comes to mean that they must reflect his righteousness, and their readiness to do so becomes a condition of their title to holiness. "Ye have seen what I did unto the Egyptians," Moses is told, "and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye

# The Holiness of the Church

will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”\* And the prophet of the Exile can write those words which are among the noblest of all the utterances of Jewish monotheism: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”† The holiness of the Church or congregation of Israel, therefore, consists in its being distinguished, separated, and set apart for the service of the holy God; and as God’s holiness is seen more and more to involve moral purity, so is this attribute expected to be reproduced in his people and their separateness to involve an ethical eminence or perfection.‡ What it meant is well illustrated in the Psalter, that hymn-book of the Jewish Church which has passed over entire into the devotional life of Christendom. That Israel often failed to live up to its ideal we know well. Sometimes the distinctness of its calling was forgotten, and the worship of Yahweh was syncretized, often from motives of political expediency, with the non-moral nature-cults of the surrounding peoples. At other times this distinctness was emphasized in false ways, and those things which were intended to protect the inward life became a substitute for it; the separateness of the race was interpreted in the spirit of a selfish and exclusive nationalism, and the ceremonial observance of the Law became of more importance than the ethical. In these circumstances we find the Prophets pointing forward to a new era, when God will give the nation a new heart and spirit and cause them to walk righteously under the guidance and inspiration of his Messiah or Christ. In the Psalms of Solomon we have a beautiful expression of the piety of the Jewish Church a generation or so before our era; and we are all familiar with it in those figures of Zacharias and Elizabeth, Simeon and Anna, whose expectation of “the consolation of Israel” gives so much to the atmosphere of the narrative of our Lord’s Nativity. Above

\* Exod. xix. 4-6.

† Isa. lvii. 15.

‡ Cf. Hunt on 1 Pet. i. 15.



# The Holiness of the Church

all, we see the holiness of Israel come to its most perfect flower in her who sang *Magnificat*—Mary, the maid of Nazareth, and Mother of the Lord.

The New Testament takes its start from this highest point of Jewish development, and converts the prophetic vision into reality. The fundamental conception of the Church which underlies all the literature of the Apostolic age is that the Church is the community of the Messiah. Let us remember that in its first signification the title "Christ" was simply a translation of the Jewish term "Messiah." When the followers of Jesus first got a name at Antioch, they were called "followers of the Messiah" or "Messianists." The Church was the Bride and the Body of the Messiah; believers were "members of the Messiah" and "in the Messiah." This was the form in which the Incarnation and the relations with God into which it had brought the Church were conceived in the first age. And inevitably this conception emphasized both the elements inherent in the old idea of the holiness of Israel. Baptism (which included the Laying-on of Hands) was as much a mark of distinctive vocation as circumcision had been among the Jews. The baptized were washed, sanctified, enlightened; they had put off the old man and put on the new; they were dead to sin and alive unto God. Their lives had been given a completely new motive and direction. And this new motive and direction were essentially moral and spiritual. Our Lord's own life and character, certified as they had been by his resurrection from the dead, were a perfect revelation of God's holiness, and those who believed in him were called to a like sanctity of life. "Ye shall be perfect," our Lord had taught, "as your heavenly Father is perfect." "As he which hath called you is holy," writes St. Peter, "so be ye holy in all manner of conversation." The Church's members were so to conduct themselves in the world that none could doubt that they were a holy nation, the Israel of God, a people for God's own possession.

Historically, this idea of the holy Church goes back to our Lord himself, and is, indeed, central to his ministry. It is not a question of particular sayings of our Lord, of which the meaning may be matter of dispute. The evidence is far broader than that, and lies in the whole tenor of his teaching and

# The Holiness of the Church

actions. In the first place, he claims the authority and does the works of the Messiah. The claims are not the less real, nor the works less significant, because they are not asserted in the bald language which many Jews would have wished and would most certainly have misunderstood. The mystery of the Messianic office was one which babes were more able to enter into than the wise and prudent. But the Evangelists leave us in no doubt that they and their readers knew the truth. The voice at the Lord's Baptism, when he is designated as the "beloved," or only, Son of God; his answer to the Baptist's disciples; his attitude to the Law of Moses and especially to the ordinance of the Sabbath, which was now fulfilled in the advent of the Messianic era; the Transfiguration; the Resurrection—all these are consonant with the confession of his Messiahship which our Lord drew out from St. Peter and bade him not divulge; and they explain the fact that at last it was as the Messiah, and on no other ground, that Jesus was crucified. And by the same token the disciples of Jesus form the nucleus of the Messianic community or church. "The new supernatural order," as a modern theologian\* has said, "has descended upon earth, and is realized in Jesus and his disciples. Because he is the Christ from heaven they have become the sons of the Kingdom and the Messianic people of God, to whom the mystery of the Kingdom has been given. The true love of God and of men is thus embodied in a living organism." That is why our Lord speaks in parables—so as to sift his hearers, and to ensure that none but those who have a right disposition of heart shall claim to be his disciples; and that is why far the greater part of his time and teaching is devoted to the training of those twelve whom he chose to rule the twelve tribes of the regenerate Israel.

The framework of the new ideals of holiness which were to govern the Messianic community is given us in the Sermon on the Mount. In the Beatitudes Christ pronounces the blessedness of those spiritual qualities and conditions which predispose men to the Kingdom of Grace now being established, and by a series of challenging metaphors—the salt of the earth, the light of the world, the city set on a hill—he describes the distinctive and peculiar vocation of the Church. That vocation

\* Sir E. Hoskyns in "Essays Catholic and Critical," p. 172.

## The Holiness of the Church

is to show forth a supernatural morality such as is impossible with men but possible with God, and the remainder of the Sermon is an illustration of that theme. Impossible with men, but possible with God, to keep a temper unruffled by anger or by scorn; impossible with men, but not with God, so to suffer injury as to wish well to the injurer; impossible with men, but possible with God, that men and women should be chaste before marriage, and that marriage should be indissoluble except by death; impossible with men, but possible with God, that men's alms should be without desire for praise, and their prayers without mummery, and their fasting without ostentation. All this belonged to the true vocation of Israel, but Israel had turned away from it. That was the real sin of the Judaism of our Lord's day—not that the Scribes and Pharisees were, as individuals, men of wicked life, but that in their official capacity they had blinded both themselves and the Jewish Church to the transcendent power and graciousness of the living God. Now his Messiah was come, and judgment was at the door, and a new Israel was to take the place of the old.

Closely connected with this note of the supernatural in the holiness taught by our Lord and his Apostles is its other-worldliness. Its content is well expressed in St. Paul's words: "The fashion of this world passeth away." Christians are sojourners and pilgrims; their conversation is in heaven; here we have no continuing city, but we seek one to come. Our affections are to be set, accordingly, not on things temporal, but on things eternal, for they alone have permanence. It is this that accounts for the detachment and the *sancta hilaritas* which mark the true Christian life. This does not mean that the Church itself is transient. It is built, indeed, on a rock, and that rock is its faith in the eternal Son of God. But it does mean that the other-worldly qualities, and particularly those great renunciations on which the religious life is founded, will always have special honour in the Catholic Church. The paradox has often been observed that many of the greatest advances in human progress have been due to men and women who seemed in their manner of life to be far more interested in the next world than this: witness King Alfred, or St. Francis, or Lord Shaftesbury.

# The Holiness of the Church

The reason is, surely, that they are just the people who have seen the things of this world in their true place and proportion against the background of the things eternal, and their work, therefore, has had the quality of permanence.

I spoke just now of the Sermon on the Mount as containing the "framework" of Christian holiness. It could not do more until the organism which was to embody these ideals was quickened into life, and that was not until the Holy Ghost was given. After Pentecost the Church's holiness is presented to us as possessed of a certain structure which to some extent admits of description. It is rooted and grounded in the Holy Spirit. We are sometimes told that Christian theology has been sadly defective in its teaching about the Holy Spirit. But the criticism is superficial. The true theology of the Holy Spirit is written not in words but in deeds—in the dedicated lives which he has inspired down the ages. For his work is a hidden work; his task not to bear witness to himself but to Christ; it is by his fruits that we know him. And in the structure of Christian experience his place is to be, not its object, but its ground. He is behind, not in front of the believing heart, making Christ, not himself, its content and keeping *him* before the eye of faith. It is because the Spirit is in us that we are in Christ and Christ in us. He sanctifies the Church because he forms Christ in it.

And this brings us to the second stage in the building of the Church's holiness. Look at that building as it were in vertical section, and you see this second stage occupied by the Person of our Lord. In psychological language, the Church has at its heart a Christ-sentiment. All its instinctive tendencies and emotional impulses are organized around the idea of our Lord; those that are inconsistent with his will it seeks to mortify and let die. To this end it brings into play every artifice of teaching, of association, of symbolism. That is why worship occupies so central a position in the Catholic scheme of things. For every act of worship renews and fortifies the mental and emotional disposition centred in Christ. And likewise in Christian worship the Eucharist is inevitably the typical and characteristic form; for it is the pre-eminently Christo-centric form, ordained by Christ himself for remembrance of him and



# The Holiness of the Church

having no meaning otherwise. And theology tells a similar tale. Christology will always be the cock-pit of controversy; the heretics would never have been heretics had not they, too, greatly loved Christ.

And, finally, we come to the third stage, where Christian holiness issues in the love of God and of the brethren. In both directions the development is vital if we are to be faithful to Christ's revelation. It is no accident that in every Catholic liturgy the main course of thanksgiving and prayer is addressed to the Father; rather it is the proof of the Church's fidelity to the original teaching which Jesus gave to his disciples in Galilee. Jesus said, "He that hath seen me hath seen the Father," and that vision of the Father was one of the great purposes of the Incarnation. The Son of God was made man that men might become children of their heavenly Father. And so, too, as regards the brethren, we go in to Christ that we may go out to them. Our devotion to him has not grown to maturity until it has come to include devotion to his Body, the Church, and through that to all our neighbours. Loyalty to the Church means loyalty to the world in the sense of accepting the obligation of an infinite loving-kindness and charity to all men.

## II. THE CHURCH AND THE WORLD

The holiness of the Church is thus the result of the Incarnation and of the indwelling of the Spirit, who is "poured out (to use the words of an ancient writer\*) from the rich Lord who is its Source." The Church stands through God's redeeming mercy in the new relation to God which is called Justification or Righteousness; "she is his new creation by water and the word," and, so standing, she is the subject of the process called Sanctification, which means an ever closer approximation to the moral nature of God. This endowment with the supernatural, regenerate life is what constitutes at once her separateness from the world and her vocation within it. As our Lord said, the Church is to be "in the world, but not of it;" and the clue to the relation of the Church to the world lies in that paradox.

\* "Ep. Barn.," III.

# The Holiness of the Church

The meaning of the paradox is perhaps best understood through our Lord's comparisons of the Kingdom of God to salt and to leaven. The function of both salt and leaven is to season or change something else; but neither can fulfil its function unless its own nature be maintained pure. The Church's holiness always involves, therefore, a twofold effort, on the one hand of concentration, and on the other of diffusion, the purpose of both being the building-up of a perfected humanity in the likeness of Christ. This twofold effort accounts for the two principles which we see so plainly at work in the history of Christendom. On the one hand, there is the principle of world-renunciation embodied in the religious life in its various manifestations, from the anchorites of the Libyan desert to the monasteries of Constantinople or Monte Cassino or Cluny, from them again to the friars, from the friars to the specialized religious communities of our own day. So far as our own communion is concerned, no more convincing proof is needed of our place in Christ's holy Church than the great revival of the religious life in our midst during the last century. On the other hand, there is the principle of world-acceptance embodied in the manifold inter-weaving of the Church's life with the public laws, institutions, and ideals of the peoples amongst whom it dwells. In that, as Troeltsch has pointed out, lies the difference between a Church and a sect. We see this principle at work in the annals, whose lustre modern historians have so successfully vindicated against the eloquent pen of Gibbon, of the great Byzantine Church and Empire; it is the clue to all that was best in the Middle Ages; it is still operative in the Catholicism of Western Europe, and not least in the civil and ecclesiastical life of our own country.

But let us also remember that both principles alike have the one common aim of leavening the whole of society. The monks of the desert retired from the world, partly no doubt from an instinctive disgust at the corruptions of a society of whose reform they despaired, but also and not less in order to preserve a faith and a vision to which other and happier generations might some day return. In the Middle Ages, both in East and West, the care of the sick, the maintenance of learning, and the provision of places of education, were the recog-

# The Holiness of the Church

nized functions of the religious Orders. For generations past monks and nuns have been torch-bearers of the Church's missionary work overseas. At home, the purifying influence of the Religious Life on the sexual morality of society as a whole has been powerfully attested by writers of authority such as Dr. Förster. The two principles, in fact—world-renunciation and world-acceptance—are indispensable to one another. When the responsibilities of world-acceptance are thought lightly of or its privileges abused, sanctity becomes caricatured in the pillar-saints of Constantinople or the futile asceticisms of the Oriental fakir. Where world-renunciation is forgotten, the way is open to the commercialized and politicized religion which is the bane of American Protestantism to-day. It is only when the Church's life is hidden with Christ in God that she is able to give light and succour to the world.

May we not claim that it is pre-eminently in the blending and balance of these two principles that the distinctive genius of the English Church consists? It is found in men of the most diverse callings and of very different epochs. The combination, for instance, of ardent faith and love of sacred learning with martial courage and liberal statesmanship, which gives such glory to the character of Alfred the Great, is a signal illustration of this spirit, which at once renounces and accepts the world; and the names of St. Edmund, St. Hugh of Lincoln, King Edward I., John More, stand in the same tradition. Nor does the Reformation break it. Indeed, it was scarcely over before Lancelot Andrewes was showing how the life of the saint could be one with that of the courtier, and was using devotions which, in the breadth of their humanity—witness his "Intercessions"—no less than in the intensity of their love for God, seem to come from the very heart of Christ. In yet nearer times the same light shines in men of affairs like the Lawrences or Sir Herbert Edwards in India; in parish priests like John Keble or Arthur Machonochie; while the memory is still fresh in the hearts of many here of Temple Gairdner of Cairo and Frank Weston of Zanzibar. These, and countless others who have no memorial, are our answer to those who say, in the popular phrase, that "the Church of Rome makes saints." We do not deny it; what we deny is the presumption

# The Holiness of the Church

of monopoly. We have too much to thank God for in the eminent examples of sanctity which he has raised up in the Church of England to be other than indignant at any disparagement of our place in Christ's Holy Catholic Church. Nay, more, we claim that in our tradition sanctity of character exhibits a proportion, a sympathy, a contact with the realities of life which has a peculiar value. We have not much cared, either before or since the Reformation, for the *imprimatur* of formal canonization, and we are to-day very remiss in the recognition we accord to our own saints; but we have cared very much for the leavening of the lump. If something of devotional stimulus is lost, something else is gained; and we can afford to lose some of the glittering ceremonies which attend the making of a saint in St. Peter's if we can have our Lord himself honoured with such public reverence and love as were shown on Maundy Thursday last in the first leading article in *The Times*.

## III. THE CHURCH'S ATTITUDE TO SIN

The maintenance of the Church's holiness is closely bound up, both in theory and in practice, with its characteristic attitude to evil; in other words, with its treatment of sin. The first point to be noted is that for the Christian *sin is always a problem*. Throughout the Apostolic writings there runs the assumption that Christians are members of a righteous community, and will live conformably to their new privileges and calling; sin in them is something abnormal, and represents an apostasy. This is the very opposite of the world's ways, where sin is reckoned normal and holiness of life exceptional. And the second point to note in the Church of the first century is the three kinds of sin which it distinguishes. The first is sin committed before Baptism. About this there is no great difficulty. In those days, as in India or Africa to-day, people were converted to Christianity from paganism, and paganism meant for the most part very lax moral standards. That is one of the reasons why in the early centuries preparation for Baptism was so long a process, often lasting a year or more. Doctrine can be fairly rapidly taught; but moral habits—habits of self-



# The Holiness of the Church

control, of worship, of unselfishness—are formed only slowly and gradually, and it was essential that these should be formed before Baptism. And when Baptism came it was a complete washing away of former sin and guilt. The neophyte rose from those regenerating waters a new person; the old man was put off, the new put on; the baptized was ransomed, healed, forgiven. He had died to sin and risen again to righteousness.

The other two kinds of sin are both of them post-baptismal—the sins of Christians. They come in quite a different category from the first sort, and one of them presents a solemn warning. This one—the second of our three—is the sin of apostasy proper: a wilful falling away from the Church and its standards and life into the life and standards of the world. Three sins in particular were reckoned to be common signs of such apostasy—fornication and adultery, idolatry, and murder; but they are not the only three. There is also the sin represented in the character of Esau, who “found no place of repentance, though he sought it carefully with tears.” He is described as a “profane person”—we might say, a worldling—a man without genuine spiritual sensibilities, a cynic about ideals, and who, when he had to choose between his birthright and the impulses and desires of the moment, chose the latter. And of this sin of apostasy the Epistle to the Hebrews and the First Epistle of St. John say, as our Lord had said of blasphemy against the Holy Spirit, that it admitted of no forgiveness. Such a sinner cannot be restored—cannot, St. John says, even be prayed for: his sin is “unto death.”

This teaching caused, as may well be supposed, great difficulty in later ages of the Church; and in the third century and afterwards it was the cause of serious schism. The question turned on what was meant by “wilfully” in connection with apostasy. Did it include those, for instance, who under stress of persecution sacrificed to the Emperor? The more Puritanical leaders of the Church said that it did; the wiser and more deep-thinking—men like Cyprian, Bishop of Carthage, himself at last a martyr—said, “No,” it did not apply to sins of infirmity or weakness, nor to ignorance, but only to a settled line of action—a voluntary choice of the world instead of the Church. They were right. But at the same time they had to devise

# The Holiness of the Church

some means of dealing with the lapsed; and it was in this connection that there grew up the custom, not even now always obsolete, and pronounced in our Communion Service to be desirable, of public penance before the congregation.

Finally, there is the third sort of sin, comprising the common faults of our characters, whether serious or slight, which are due to infirmity. About these the New Testament writers say two things. The first is that we must never look on them as inevitable. St. John even says that "whosoever is born of God sinneth not"; just as health, that is to say, is the natural condition of the body and disease something abnormal and to be dealt with, so is righteousness natural to believers and sin a problem. The second is that the only remedy is confession of sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And this recognition and confession of sin make up the pith of what the New Testament has to teach us about penitence. The recognition is not easy. "Examine yourselves," says St. Paul, "whether you be in the faith"; the facts of our sin are often not obvious to ourselves, however obvious to other people, and we have got to know the truth. And the confession may be of various kinds—no method is laid down, but it must be open and explicit. "The openness," says Bishop Westcott, "is of the essence of confession," and "it extends to specific, definite acts, and not only to sin in general terms."\* Confession to laymen, especially to religious, was not uncommon in the early centuries; but the simplest and most natural application of these words is found in the Catholic custom of confession to a priest.

What is the bearing of this attitude to sin upon the Christian idea of holiness? It is this—that one of the primary elements in holiness, as the Church conceives it, is the forgiveness of sins. Christian character stands rooted, that is to say, in God's redeeming and pardoning grace in Christ. Saint and sinner alike are marked with his Cross; both alike cry, "God be merciful to me, a sinner"; and over the grave of either runs

\* "Comm. on 1 John," I., p. 9.

# The Holiness of the Church

the same inscription, "Jesu, mercy." It is this profound belief in God's forgiveness that enables the Church still to believe in her holiness despite so much to the contrary. Even the robes of the saints are white only because they have been washed in the blood of the Lamb.

## IV. THE CHURCH'S DISCIPLINE

It follows from what has been said that from the earliest times the Church has exercised, and has been bound to exercise, discipline over its members. The conditions and canons of this discipline have varied considerably in different ages: the severity of the first century, so clearly attested, both in teaching and in practice, in the Acts and the Epistles, was modified even by the second century, and there were still more extensive changes of emphasis and method in succeeding epochs. But of the place of discipline itself in the Church's life there is never any doubt, and, indeed, it was provided for by our Lord himself. This discipline is of two kinds, interior and exterior, of which the first is the more important, so much so that any serious shifting of the balance between them transforms Christianity from a religion of grace into something essentially alien to it, a religion of law.

By the Church's interior discipline I mean what we commonly call the Catholic tradition of the spiritual life—*i.e.*, those rules of worship, prayer, and penitence which the Church presses upon all its members as part of their duty to God. As a practical way of life this Catholic tradition stands without a rival, providing as an antidote to sin the "expulsive power" of an affection which is daily renewed by the Holy Spirit, and building up in the soul the solid habits of faith and obedience. As members of the Church of England we are all the more pledged to this way of life because we do not enforce the obligation of canonical rule. In our Prayer-Book we make full provision for the observance of fast-days and festivals, but do not require it as of necessity; we offer the Sacrament of Penance, but do not exact it by canon; we open the whole Scriptures to the meditation of the humblest, but define no theory of inspiration. We maintain the tradition, that is to

# The Holiness of the Church

say, by suggestion rather than by rule; and modern psychology perhaps indicates that it is the wiser method. But, however it be maintained, the purpose is the same—namely, so to discipline the hearts and minds of the faithful that they may keep the one faith, serve the one Lord, and love the one God and Father of all.

One of the points at which the Church's devotional discipline challenges the public conscience of to-day is the observance of Sunday; and there is perhaps no matter in regard to which the Christian people of our own country need more urgently to make up their minds. There is a widespread agreement that, for better or worse, the old English Sunday has broken down; but it is not true, as is often said, that the Continental Sunday has taken its place. What is true is that we have got the pleasant Sunday afternoon of the Continent without the Sunday obligations of attendance at Mass in the morning; and the result is disastrous. Many causes, historical and social, have contributed to this end; but the time has come when the question can no longer be shirked, "How long halt ye between two opinions?" One of the strongest grounds of the appeal which Catholicism makes to the minds of the present generation is the simplicity and positiveness of its conception of Sunday. Its conception can be summed up in one sentence: "Worship God and be happy." And this worship is inevitably centred in the Eucharist, where Christ himself is present to be our Sacrifice; for only Christ himself, in his compelling Presence and Power, can make good the claims of worship amidst the distractions of secular amusement. Here there is awe, and wonder, and beauty, the preaching of the Word, the proclamation of the Cross, deepest abasement and highest inspiration, whereby every duty of man and every rightful pleasure are sanctified, hallowed, and enriched.

Parallel with this interior discipline of the soul which is provided by the Catholic tradition of the spiritual life we find the Church exercising also an exterior discipline over its members—a discipline expressible in terms of ecclesiastical law and spiritual penalty. Its necessity arises from one of the two great problems which has always conditioned the life of the Church in the world—namely, the existence of evil within the



# The Holiness of the Church

Church itself. The problem has been felt with varying intensity; and we might have supposed that in the early centuries, when the Christian profession offered few worldly attractions and often involved acute dangers, it would not have been so pressing as later, when the patronage of the Court altered the whole status of Christianity in the public eye. Actually no such simple explanation seems agreeable to the facts. The truth seems to be that rigorism in regard to the maintenance of the Church's holiness is an exaggeration of the spirit of discipline which will always ensnare some minds, and, if they are powerful enough, will embroil the Church in schism. At bottom the same temper is to be observed in Novatus and Novatian in the third century, in the Donatists of the fourth century, in Calvin in the sixteenth century, and in the Puritans of this country in the seventeenth, and of New England in the eighteenth and nineteenth. "The Church is to be pure; therefore let us purge her of unworthy members"—that is the battle-cry, and its logic seems unanswerable. But the Church has consistently opposed it. It has insisted that our Lord himself, in the parables of the Tares and the Drag-net, foresaw the problem and deliberately rejected the Puritan solution; "let both grow together till the harvest," was his command. And this command rests upon two principles. It rests, first, upon the principles of humility and charity, for which schism and sectarianism are worse evils than the toleration of individual infirmities. And, in the second place, the Church is not herself a final judge; she looks forward to a Day of Judgement, when the secrets of all hearts shall be revealed. We know that at the end, when the great sifting takes place, there will be cast out of the Church all that cannot bear fruit in it. We live in the trembling hope that we shall not be among the outcast.

It follows that the Church's exterior discipline must be exercised with an infinite patience and reserve. It is essentially pastoral, the discipline of the shepherd rather than the magistrate. Its purpose is always the building-up of the faithful in holiness of life. Nothing is more inconsistent with its spirit than persecution, and nothing, we may safely say, has done more to compromise the Church's discipline in the past.

# The Holiness of the Church

Catholic and Protestant alike have erred, and we need to make it overwhelmingly plain that, in claiming for the Church jurisdiction over her members, we repudiate utterly the use of cruelty and force. Neither may this jurisdiction be used, as it was in the Roman Church in the days of the Italian *Risorgimento* and is to-day in Malta, as an instrument of ecclesiastical policy. The power of the keys, which rests upon what Hooker called "that grand original warrant" given by Christ to the Church to bind and to loose, was not given for her own aggrandizement, but for the avoidance of offence and the promotion of faith. It is an authority which commands all the more respect if it asserts itself only rarely and on weighty occasion. If we are sometimes inclined to criticize our own communion for a seeming laxity of exterior discipline, let us not forget the very real extent to which the Church's moral guidance is effective precisely because it expects much of the individual, gives him great responsibility, and holds liberty as a sacred trust from God.

One of the ways in which the Church's exterior discipline has been most constantly exercised, and is to-day most gravely challenged, is in regard to marriage. The Church's law is clear: Christian marriage is a sacrament, and is indissoluble except by death. It is matter for discussion whether or not the Church's law should be also the law of the State, though as citizens, too, we have good reasons why the State's marriage laws should be strict. But what is not matter for discussion is the Church's rule. We cannot re-marry those who have been divorced, nor recognize such re-marriage as Christian marriage. On that issue we say: "Here stand we; we can no other."

I spoke just now of two great problems as conditioning the life of the Church in the world, and if one of them is presented by the existence of evil within it, the other is presented by the existence of good outside it. Why is it that there are so many good men and women whose lives have about them the manifest spirit of holiness, and who yet take no outward part in the Church's life and even, it may be, cannot confess any faith at all? Let us say at once, first of all, that for such lives, wheresoever found, whether with

# The Holiness of the Church

faith or without it, we thank God. Let us add, next, that, amidst much we cannot understand, we are bound to recognize how often the severance of these lives from the institutional Church is due to traceable historical causes. The sins and the schisms of the Church have not only caused good men who witnessed them to turn away in disgust from what seemed a travesty of Christ's intention; they have also sown a seed which has germinated into a tradition, handed down in particular families or neighbourhoods or social groupings from generation to generation. And what is true of broad historical movements is true also of individual lives; an unworthy priest, a harsh and unsympathetic home, the overstraining of religious influence in childhood or the lack of any clear religious teaching, the devastating effect of some public cataclysm or private grief—all these things may have shattered the loyalty which bound a person to the Church and yet left the springs of piety still flowing underneath.

Various attempts have been made to approach the problem theologically; Calvin, Arminius, and Socinus were all concerned with it. But perhaps the most familiar attempt is that which is expressed in the distinction between the invisible and the visible Church. And yet I do not think that anything is to be gained by using that distinction in this connection. Hooker is sometimes claimed as a supporter of it, but a careful perusal of the opening sections of his Third Book will show that he uses it to quite other ends. The fact is, as Hooker recognizes, that none can be said to belong to the Church, whether invisible or visible, who do not confess the Church's faith. And, besides, the term "invisible Church" is far best appropriated to that great multitude of her members who have now passed into the unseen world through death. We shall only confuse matters if we extend it to include a wholly different category of people. Is not the solution to be sought rather in the theology of the Spirit, who bloweth where he listeth? We do not know his operations, even in the case of believers; but we do know that he has often been at work for many years in a soul before conversion takes place. We cannot deny his presence in many who are as yet without faith; but we can well believe that in them also, so long as there is

# The Holiness of the Church

sincerity, he will perfect his work. If we have Christ's warrant for believing that at the Last Day some who are now members of his Body will be separated from it, may we not also hope that some who are now separated from it will be gathered into it, that Christ may be all in all?

## V. CHURCH AND STATE

One of the largest groups of issues which arise from the distinctive nature and calling of the Church in the world is concerned with its relation to the State. Following the teaching of our Lord and his Apostles, the Catholic Church has always recognized that the authority of the State is spiritual and divine. As citizens of a nation, our aim is that the laws and institutions of the State shall be governed, so far as possible, by the ideal of a Christian commonwealth; and since law is not only binding on the conscience, but is also a great educator of public opinion, we are bound to concern ourselves with it very closely when it deals with questions of morality. The tendency of the Church throughout history has therefore been towards co-operation with the civil power, with a view to promoting conditions that are favourable to the Christian life.

The fruitfulness of this co-operation, however, depends upon its terms, and they, in turn, upon a right differentiation of function between Church and State regarded as bodies exercising authority. The root principle of this differentiation lies in the rejection by both parties alike of any absolutist claims. The absolute Church and the absolute State are alike inconsistent with Christian principles—the absolute Church because it involves claiming for the Church an omni-competence which it does not possess, and thus denies to Cæsar the things that are Cæsar's; the absolute State because it means the refusal to recognize the Christian society as a body possessing real and independent existence. The first is illustrated in an extreme form by the humiliation of Henry IV. before the Pope at Canossa, by the Bull *Unam Sanctam* of Boniface VIII., and in our own day by the amazing assertion of political claims by the Protestant bodies in America and by



# The Holiness of the Church

the Papacy in Malta; while the second is illustrated by the refusal of a number of Emperors in the early centuries to recognize Christianity as a *religio licita*, by the tyranny in spiritual things exercised by Henry VIII. and by Edward VI., and by the attitude of the Soviet Government in Russia to-day towards the Orthodox Church. In our own country the record of the Church of England, whether before or since the Reformation, has been one of almost continuous opposition to usurpation from whichever quarter it was threatened; we have stood, in steadfast loyalty to our Lord's teaching, both for the liberty of the Church and for the liberties of the people. We cannot, that is to say, accept dictation either from Parliament as to how we shall worship or from the Pope as to how we shall vote.

## VI. THE CHURCH BEYOND THE GRAVE

But enough of problems; let us conclude with their solution. *Sursum corda*. Let us lift up our hearts to that great company of the Saints who have passed beyond the dust and turmoil of earth to form the Church Expectant in Paradise and Triumphant in heaven. When men remind us of the contrast between the actual and the ideal in the life of the Church Militant, it is they who are our best answer. Far the largest part, after all, of Christ's Holy Catholic Church is in the unseen world; we here are but a fragment of the whole. There, multitudes are being sanctified and perfected by a work of purifying grace to which the perversity of this world can no longer interpose obstacles; in multitudes also, we believe, the work is already accomplished, and waits only for manifestation at the Last Day. Humbly but with assurance and hope, and relying on that same grace of our Lord Jesus Christ, we claim their fellowship and invoke their intercessions. Their witness, their merits, their prayers and praises are, we believe, interwoven with ours in the One Body of Christ's Church, and with them we adore the Perfect Source of all Holiness, crying, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High."

# The Holiness of the Church

## The Holiness of the Church—II

NOEL B. HUDSON



It is, I suppose, a platitude to remark that the greatest hindrance to the work of God in the world is the failure of those who call themselves Christians to act up to their professions in their daily life. The harm that is done is far more damaging in its effect than all the hostility and indifference of the world outside. The Judas who betrays is a far more formidable foe than the Pontius Pilate or the Gallio without. If that is true in the case of individuals, profoundly is it true of the Church writ large. What I mean is this. She is called, and she glories in the name of "Holy." She is called to be holy and she is not holy. That is the fact. You can explain it—yes, and more, you can justify it. And, indeed, in a way it is perfectly right that it should be so. If the Holy Church is a school for saints, she is also, and thank God for it, a home for sinners. But she is not to be a home for sinners who acquiesce—that is a very different thing. Blessed indeed are they who (though sinners in fact yet saints in desire) hunger and thirst with a ceaseless hunger and thirst after the holiness of God! Blessed indeed are those who quite definitely refuse to acquiesce in this contrast between practice and profession!

What, then, is this holiness after which you and I are to hunger and to thirst? Well, Canon Selwyn has told us in his very full and cogent paper the nature of that holiness to which we are called. What I would seek to do, in the time at my disposal to-night, is anyhow to begin by underlining one particular point in what he was saying. That point is this: We do well to remember that holiness is not a natural virtue but it is a supernatural one, and that when we are called to be

# The Holiness of the Church

holy, we are not called merely to be *good*, but we are called to be *godly*. And I believe it to be of the utmost importance that we should make that distinction clear. I for one get increasingly tired of being told about people: "Oh, but you see after all they are very good." Yes, I know. It may be that they are, but so are many other people. There are many good Hindus, and there are many good Buddhists, and there are many good Mohammedans. Thank God that there are. But for the Christian and for the member of the Holy Church of God, that is quite definitely not enough. For the Christian only those can be truly good whose lives are rooted and grounded in God. That is the ceaseless Christian contention. Our Lord was good. Of course he was. Our Lord was perfect. Our Lord was the greatest philanthropist that ever was, and our Lord was the greatest social reformer that ever was. But he was all that precisely because the root of it all was his oneness with God. I will repeat (and you will not mistake what I say) that of course you and I have got to be good. Of course we have got to be kind, and loving, and moral, and gentle, and straight, and truthful. Yes, indeed we have. But the call to holiness reminds us that, as Christians and members of the Holy Church, we are called, too, to something far higher than that. We are called to break through from the natural level to that supernatural level where Christ dwells, and make our own those supernatural qualities of holiness which belong alone to that soul whose life is hid with Christ in God. I believe we have to remind the modern world—that modern world which is ever ready to applaud "the good" and to disparage "the godly"—that the first is but the outcrop of the second—the outcrop, if you like, of heaven upon earth. That world and that individual is only truly good, from the Christian standpoint at any rate, whose life is rooted and grounded in God.

In this connexion there would appear to be certain temptations against which I am quite sure—perhaps especially in the age in which you and I live—we must be on our guard. I mean, simply, the temptation to compromise. For instance, it is perfectly true to say that, thanks to the working of the Christian leaven through many centuries, the standards of

# The Holiness of the Church

morality in public and private life are certainly more respectable than they were, to put it no higher than that. But while we are thankful for that, and while we do see in it the work of the good hand of God, nevertheless we have to be on our guard. We must be alive to the fact that this very situation brings with it a grave and dangerous temptation—I mean, in a word, the temptation to meet the world halfway. There is the temptation to compromise with a world that, admittedly, has not gone as far as we should wish, but, as we are told, “is not so bad after all.” There is the fear of putting people off; the fear of being too outspoken; the fear of alienating that large number of charming and decent people who will be with us if only our demands are not too stringent, but who are not prepared to go the whole way. I have been told many times (and I have no doubt it has been said to you) that Englishmen “will not have” such and such a thing. I have been told that the public will not like it if I say this and that, and often there is the threat that I may “empty” my church. Yet how monstrous, is not it? How monstrous we see it to be when to-night we hear again, please God in all its freshness, the absolute claims of the Holy God to the members of his Holy Church to be nothing more or less than holy, as the Lord our God is holy. Where, we may indeed ask, in the glorious Gospel do we find, in any one instance, our Blessed Lord meeting the world halfway? Where do we find our Lord ever trimming his message to suit a refusing world? Why, it was precisely because he did “ask too much,” it was precisely because he refused to trim his message, that they nailed him and they smashed him to the Cross! May I then, brothers and sisters in Christ, urge with all the emphasis at my command that we, with our Lord, at this time, bid “the Satan of compromise” to get behind us? Whatever it may cost, whether it is popular or whether it is not, whether the public are prepared to accept it or whether they are not so prepared—no matter! We will remember that we exist to be faithful rather than “acceptable.” We will definitely refuse to compromise those ideals of holiness which we members of his Holy Church exist to protect. In all the fulness of their challenging perfection we will humbly and meekly, though



# The Holiness of the Church

none the less forcibly, seek to proclaim them before our fellow-men in this land and in the world.

Many of us will be here to-morrow afternoon when the Bishop of Durham will be speaking on the question of the relation of the Church to the State in England. Now I do not propose to encroach on that subject, which is not mine, except to say just this. Many of us long ardently—yes, I would say long passionately—for that great day when the Church of God in this land will be free from the restrictions of the Establishment. Many of us are prepared to pay any price if only that goal may be attained. But I would submit that we have to know why and to say why, because it is a very serious thing to say. Surely this is to the point to-night. It is not merely out of pique, because the House of Commons rejected the Deposited Book. Still less is it really because we feel that our pride has been hurt and we want to “get our own back.” Rather, I believe, we have to make it clear that it is because we want to be free in the matter of holiness, that we want to be free to bear witness without fear and without favour to those absolute ideals of holiness of which the Holy Church is guardian. I for one (and I take it it is true of many of us) rebel with all my being at the implications of our Established position—that we exist but to turn out decent citizens. Of course we do; but surely we exist for something far higher than that. We exist to turn out men and women whose citizenship is something that transcends the limits of this country and of this world; to turn out men and women whose citizenship is in heaven; to turn out men and women who are, indeed, good citizens of the kingdoms of this world because their first loyalty is to the kingdom of our Lord and of his Christ. I would venture to submit that experience has taught us all too clearly in the past—yes, and in the present—that (whatever may be true in theory) in fact and in practice at the present moment and under present conditions that freedom is not ours; and, further, that under present conditions the temptation, as I have called it, to meet the world halfway and to compromise has proved itself to be a temptation that is in fact irresistible.

Lastly—and, if I may say so, this is the most important

# The Holiness of the Church

point—I would add this. If all this is true of the holy fellowship of the Church of God, how tremendously true is it of us individuals who make up that Church—of us who, in Holy Baptism, have been set apart as members of that Holy Church of God. We do well to remember that ultimately it is a personal matter for you and for me. Who is there here this evening who, if he is honest with himself, does not know of that sneaking feeling, surely devil-implanted, in the heart of every one of us, that though it may be a splendid thing to have these ideals, yet in fact that “it is no good”? We have striven, we have striven again and again, and we have failed. “What,” we ask ourselves, “is the good of our aiming at a level that we know it is impossible for us to attain?” In our faithless depression we search about for some lower level, for something we think more reasonable—and then we accept it! And yet how disastrous, and how tragic! Small wonder that the fire of heroism and of adventure burns so low in the great Church of God to-day. Of course we fail! Of course we fall short! But whoever said we should not? We are not called to success; rather we are called to be faithful. Am I wrong when I say that the power of the Church of God in this land is the feeble thing it is precisely because thousands upon thousands of her children have found her ideals too high? Surely there was never a greater need than that we should seek to regain that spirit of heroic adventure which really, believing that all things are possible with God, endures to the end with an unrelenting perseverance in the quest for that true supernatural holiness to which every member of the Holy Church is called.

There are, I am told, some 25,000 members of this Congress, although not all of them are here to-night. I love to think, and I want you to share that thought with me, of all the challenging, convicting power that would go forth into this land if every one of us here to-night—if every one of the members of this Congress—were to go out into the world filled with a new hunger and thirst to be holy, really holy, holy as the Lord our God is holy.

It is my earnest prayer that, under God, whatever else this Congress of 1930 may effect, it may result in 25,000 souls going

# The Holiness of the Church

back into their daily life, into the streets and lanes of our cities and our countryside, consumed with one all-absorbing ambition, the ambition above all else to witness in their newly dedicated lives to the supernatural holiness that should be the hall-mark of the member of the Holy Church of God.

## The Holiness of the Church—III

THE LORD BISHOP OF MASASI



WE have thought this evening how the Church of God is holy because of the indwelling of the blessed Spirit of God. He, the Holy Ghost, the Sanctifier, longs to perfect this holiness in us, and to make it visible to man. And if we will only respond to his work within us, and co-operate with it, we can attain to that sanctification which is the will of God for us.

Let us consider three ways in which we may further his gracious work in our hearts.

### I

We must first grasp that God the Holy Ghost longs to make us saints, and we must set ourselves resolutely and perseveringly to respond to this longing of God for us, and to strive after perfection.

Now, the devil tells us that all such language is unreal, unpractical, that it will lead to a state of life which will be uncomfortable, and that we shall find ourselves committed to more than we meant; and then we pat ourselves on the back, and we say: "Well, I will be humble and not try; it is too high for me. It may be possible

# The Holiness of the Church

for some, but it will be much humbler of me to aim at something lower." I submit to you that this attitude is not humility but laxity. But our Lord Jesus Christ said: "Be ye perfect"—not merely perfect as saints, but "perfect as your Father which is in heaven is perfect." I desire with all my heart to support what the last speaker said to you: the spirit of compromise in this striving after perfection is the devil's own lie, and we must give no heed to it.

Although perfection is a high ideal, we must strive after it; and, when we fall, we must rise up again and go on striving after it, because only so can we respond to the sanctifying work of God the Holy Ghost in our hearts.

And so first of all this evening I plead that we should be quite sure that it is our duty to be striving after perfection, and we are to beg of the Holy Spirit to show us what he would have us do and give us grace to do it—that first.

## II

Then, secondly, this perfection after which we are bound to strive is to be a perfection of charity, a perfection of love. We are called to have a perfect love of God in our hearts. This love of God to which we are called is not natural but supernatural. Sometimes at the beginning it is accompanied in our heart by emotional joy, but emotional joy is no necessary part of it, and the love of God is primarily an activity of the will. It will, as we go on, rightly become decreasingly emotional, and increasingly dependent on our wills.

Let us now try to choose a practical point that we can set ourselves, all of us, to aim at, in order that we may practise and show a real love of God in our hearts. The point which I suggest is that we should all try to see that we are really giving to God that portion of our time which is his due. We must make time to be with God, to speak to him, to hear what he would have us hear from him, or perhaps just to be silent in his presence. Now you may say that we are very busy people and that it is hard to find time. Yes, it is hard to find time, but I beg you to consider how much time you are able to give to being with your friends, talking to them, listening



# The Holiness of the Church

to what they say, and enjoying their company. Because if we can give time to be with our friends, we can, if we try, give time also, some time, to be with our Heavenly Father. God never asked from us what is not possible. We must, of course, be humble about what we are attempting in our spiritual life, and not overload our souls, or try to do something which is quite beyond our strength at present.

As to the way in which we use that time which we give to God, it is impossible to lay down any rule because it depends on the circumstances of each individual person. We shall try, whenever we can, to go to Mass, to receive Holy Communion, to read some portion of the Gospels or the Psalms, or some book of piety, and speak to God in prayer about what we read and listen to what he desires to say to us. We shall try to pay visits to the most Holy Sacrament. If some days, because of duties owed to others, it has really been impossible to do what we set before ourselves to do, we do God honour when we trust him to understand. But it will be really valuable that we mark off for ourselves by rule a time that we are trying to give to God.

Then also do let us make the best use we can of our odd moments. However busy we are, there will be times when we are walking along by ourselves, or travelling by ourselves, or sitting still for a few moments—then let us allow our mind to turn naturally to God. It has been said that we ought to have our souls as it were on a piece of elastic; we draw the elastic down when it is necessary for us to deal with the things of this world, but as soon as those duties are ended, we let the elastic go and our soul flies back to God, where is its home.

This trying to give God a real place in our time will bring to us immeasurable gains.

(a) It will help us to see things in true proportion as they really are in God's sight. It will help us to distinguish between what are really big things and what are really small things. We shall find that the headlines in the newspapers do not correspond at all with what in our hearts we know to be the really big things. Sometimes those headlines deal with things that are entirely small.

# The Holiness of the Church

(b) Then, in trying to have our conversation in the heavenly places, we shall grow most easily and quickly in true humility, because as we become enabled to see things as they are in God's sight, so we shall also see ourselves as we are in God's sight, and pride must then have its days numbered.

(c) Then we shall have a truer attitude towards sin. We shall know, more than we knew before, that the only real evil in all the world is mortal sin. Grave sin, done deliberately, with full knowledge, is the only terrible evil that there is on this earth. There are many other things that are extremely sad and tear our hearts with pity and sympathy, but the one irredeemable evil is sin.

If we are trying to live with God we shall be very careful indeed to keep ourselves as far as possible from all wilful sin. We shall try not to do even small wrongs wilfully, because of the dishonour which they do to the love of our Heavenly Father, and the redeeming Blood of Jesus Christ, and the sanctifying work of the Holy Ghost. God forbid that I appear to ask anyone to be scrupulous, but certainly in proportion as we are trying to live more and more with God we shall grow in true penitence. It may be that when we make our Confession there seems to be less matter that obviously leaps to the eye as we prepare, but there will be a far deeper penitence in our hearts. Let us note the case of the Blessed Apostle St. Paul. In his Epistle to St. Timothy, which he wrote from his prison in Rome, one of the last of his writings, he says these words: "Christ Jesus came into the world to save sinners, of whom I am chief," and there was no kind of unreality in those words. They were real because St. Paul saw that, with all the opportunities that God had given to him, with all the grace that had been poured into his heart, with all the revelations of God's love which had come to him, his failure and shortcomings were so lamentable.

(d) And then as we are trying to live with God we shall learn how to bear our troubles and our sufferings. We shall remember that our Lord himself said: "If any man will come after me, let him deny himself and take up his cross and follow me." We shall try to use those sufferings, to accept them willingly and even gladly, because by them we may be

## The Holiness of the Church

made more like our Lord and Master himself, for sufferings marked that royal road of the Holy Cross by which he himself went before.

There are sufferings of the body—weak health, pain, fatigue. We can offer those to God in union with the Passion of our Lord and beg that we may be taught by them.

But there are the more painful sufferings of the mind—anxieties, perversities, doubts, wonderings, bewilderments—the agony lest we should have lost by our folly the God whom we seek.

Then there are those most grievous sufferings of all, the sufferings of the soul when all seems dark, and the doors are locked, and we stand and knock and there seems to be no answer. But there also we are to be faithful, remembering that if there was one moment in the life of our Lord at which he was more perfectly acceptable to God the Father than at any other moment, it was just then when on the Cross he said: "My God, my God, why hast thou forsaken me?" If we will try to use those sufferings rightly they will make us more like Jesus Christ. They will wound us with his sacred wounds. They will mark us with the marks that are his.

There are so many in the world who stand outside the practice of religion because they are not quite sure that the Church is really and truly the divine society, the Body of Christ, which it claims to be. And if we would show those people beyond all possible doubt or question that the Church is verily and indeed the Body of Christ, we must show the Church marked with the wounds of the Passion. And you who are called by God to share in suffering have the glorious vocation of being allowed to show before men the marks of the Lord Jesus. It is these marks which more than aught else will draw men to the certainty that the Church is truly the Body of Christ who died for our salvation. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."\* To this union with the Passion we are called by the word of our Lord himself and by every Com-

\* John xx. 25.

# The Holiness of the Church

munion that we make, as we unite ourselves with the sacrifice once offered on the Cross.

## III

And perfection means, besides the love of God, the love of man for God's sake. This supernatural love is to be clearly distinguished from any mere earthly attachment to our friends. To love those who attract us is a happy thing to do, but supernatural love calls us to love equally, and be ready to serve, those who do not attract us and those whom we find difficult on the earthly plane.

In conclusion, let me just say one word of comfort and strength. We are not called to make *ourselves* good. God the Holy Ghost in his love has undertaken our sanctification. He has begun the good work in us, and if we will only respond and co-operate and never say him nay, then because he is almighty and all-loving, and longs for our perfection more than we even in our best moments ever could long for it, the victory is his beyond all doubt, for he is God.



# Third Session

## The Catholicity of the Church—I

LIONEL S. THORNTON, C.R.



CATHOLICISM is a most comprehensive word, which, as commonly used, covers everything proper to the life and principles of the Catholic Church. It will be necessary therefore in this paper to select some aspects of Catholicism which seem to belong especially to this note of the Church rather than to the other three.

### I

Catholicism is not primarily a system, but rather a way of life. This way of life is largely expressed in terms of human fellowship; but its essence lies deeper than any merely human fellowship. At the heart of Catholicism lies an attitude of devotion to the Person of our Lord, and this in turn is based upon union with him. The inner meaning of Catholicism is a way of fellowship with God through Christ, who pours the treasures of God's love into our hearts through the gift of the Spirit, and who by the same Spirit brings us to the Father. Catholicism, then, is, in the first place, simply the religion which has its centre in Christ.

Secondly, this way of life is realized in a human fellowship. It is the way of the Church, the people of God. Catholicism reaches the individual through the society. We are members of Christ because we are members of his Body. In the Bible individual religion is wholly bound up with the

# The Catholicity of the Church

common way of the people of God. Catholicism in its innermost meaning is fellowship—fellowship with God, and that inner fellowship is manifested and realized in the outward fellowship of Christ's Body. In this second characteristic of Catholicism we recognize a truth which has the most far-reaching significance for the human race. Men strive to realize a universal human fellowship. But no such fellowship can be attained unless it expresses a yet deeper necessity of our nature—namely, fellowship of man with God.

Catholicism, then, is the appointed fellowship of man with God through Christ in the Church. Yet behind all this there is a third characteristic which is the most fundamental of all. The Church is the creation of the living God, the recipient of his grace and truth, the instrument of his divine activity in fulfilment of his purpose for the world. This single truth has two aspects, both equally evident in Holy Scripture. There we see the story of the unfolding and achievement of God's purpose for the redemption of mankind. But we see also the story of the people of God chosen to be the instrument of the divine activity in which that purpose was fulfilled. In the New Testament these two lines meet in the Person of our Lord, the Messiah, the Beloved Son, God incarnate, the redeemer of mankind, the revelation of the Father, the bestower of the Spirit, the head of the Church. In the Apostolic picture of the Church we see a new human fellowship, which is also divine, because it is the fellowship of the Spirit, drawing its new life from Christ its head, and finding its common bond of activity in worship of him, in communion with him, and in the distinctive way of life which flows from him.

But all this reference of the Church to Christ presupposes that supreme act of God in Christ which we call the Incarnation. The New Testament records this supreme act of the living God in the Person of his Son. The Church is the product of that act and the chosen instrument for its continuous fulfilment upon earth. Catholicism in its full meaning is the continuous historical unfolding of this divine act and the embodiment of its principles in all their consequences. The Church is Catholic because by divine creation it is the appointed organ of this historical Catholicism, this concrete manifesta-

# The Catholicity of the Church

tion and fulfilment of the universal purpose of God towards mankind.

## II

The Church, then, is Catholic because she is the body of the whole Christ, God and Man, sharing with him the wholeness of his perfect human life, and bearing to mankind through that flawless human medium the wholeness of the divine activity of grace and truth which flows from the deity of God incarnate. So equipped she derives from her Lord two great qualities, which together comprise the essence of Catholicity as a note of the Church—namely, *universality* and *historicity*.

The first of these qualities or characteristics is, of course, indicated by the primary meaning of the word "Catholic." The Church is universal—for all mankind, for all times and places, for all sorts and conditions of men. These, however, are in themselves only human aspects of this quality, and what is human is necessarily finite and limited. The Catholicity of the Church does not consist simply in a capacity to include all that is truly human, but much more in a capacity to mediate the divine to mankind to the fullest extent. The Creator has endowed our human spirits, weak and feeble as they are, with a possibility of living relationship to absolute truth and holiness and love as these exist in God. These are the great universals, of which Hebrew prophets and pagan philosophers caught glimpses from afar, but which actually entered into human life as "the light of the knowledge of the glory of God in the face of Jesus Christ," in him who said: "I am the way and the truth and the life." Fragmentary as our life and knowledge must be, we cannot be satisfied with anything less than that fulness of the Godhead which dwells in Jesus Christ, "the effulgence of his glory and the very image of his substance." This is what Catholicity means—the whole glory, light, life, and love of God, incarnate once for all in Jesus, offered continuously to the world until the end of time, and entering into the life of man through the Church "till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ." The Church is equipped by the Spirit to be the medium through which this vast process takes place.

# The Catholicity of the Church

All subsidiary meanings of the word "Catholic" are corollaries of this fact. But, as has been said, there is one further characteristic which must receive special notice, the second of those two primary qualities which together comprise "Catholicity." It has already been implied in the preceding sentences, but must now be stated more explicitly, that Catholicism, as we know it in history, has never been simply a proclamation of truths, however universal their significance. It includes a doctrine, but it is much more fundamentally a life, the extension of that holy life which was once lived in Palestine. It is a concrete, historical reality, continuous with that wonderful life which was once for all woven into the history of our race in the first century A.D.—"In him dwelleth all the fulness of the Godhead bodily." God's universal love and grace have been poured forth from the depths of eternity into time and space, into the here and now of our petty earthliness, into particular moments, places, events, and persons, taking hold of the concrete situations and stubborn facts of human nature.

The contrast between these two sides of Catholicism raises questions. How can there be such a religion—universal, permanent, unchanging in its essence, yet answering to the particular needs of individual men and women in their endless variety, and to the ever-changing conditions and circumstances of human society? Still more, how can the universal religion of the future be one which attaches overwhelming importance to certain events in Palestine in the first century of our era, which finds in a historical figure of that distant century the arbiter of human destinies for all time? Such questions as these are exercising the minds of many people to-day. They lie behind all further criticisms of Catholicism as a system which clings so tenaciously to creeds, traditions, custom, rites, coming down from a venerable past. The full answer to these questions cannot be given here. Nevertheless, it is very important that we who claim the name of Catholic should be aware of such issues, and, above all, should not be afraid to face them, so far as we are able; for the key to these riddles lies in the hands of the simplest believing Christian. The key to all such problems belongs to those who are in daily communion with our Lord through the fellowship of his mystical Body. Without that



# The Catholicity of the Church

key of a living religious experience Catholicism will seem to be no more than a vast historical relic, a system which has had its day and whose claims must now be brushed aside.

But we who walk with Jesus in his Church know that the Catholic system is now, as truly as in the past, pulsating with his life, that every sacrament and rite of the Church brings us into living contact with him whose gracious portrait is framed in the Gospels, and whose claims are set forth in the Creeds. The historical character of Catholicism finds its meaning in the belief that Christ is the Lord of history, the Alpha and Omega, who holds in his hands the book of destiny, and who alone can open its seals. The vindication of this belief lies in the heart of every practising Catholic, of every devout Christian who worships our Lord in sincerity. Such a vindication, however, cannot be laid bare before the minds of those who do not share with us, as yet, that fundamental contact with Jesus, the living Lord. The Catholic claims of the Church in their true meaning are quite simply the claims of Christ upon all mankind. The final vindication of those claims can take place only in the atmosphere of prayer and vision, of brotherly love and holy living, to which all of us are called to make our contributions.

## III

But further, the Church is Catholic because she corresponds completely to the needs of our human nature. That nature is complex. We speak of body and soul. We are partly material and partly spiritual. Yet we must not think of ourselves altogether in this twofold way—that is, in terms of soul and body. For each one of us, notwithstanding this twofold nature, is a single personality, one indivisible spiritual being. We cannot divide up this single whole into parts except in thought. Death, it is true, involves a tragic rupture of the conditions under which this single personality is at present manifested. But the doctrine of the resurrection forbids us to conclude that the bodily aspect of our organisms is transitory or unimportant. The high significance of the human body is further guaranteed

# The Catholicity of the Church

to us by the doctrine of creation and, above all, by the fact of the Incarnation. The Word was made flesh; his Body was nailed to the cross; his Blood was shed for our salvation. So, then, the note of Catholicity demands the redemption of the whole man, body as well as soul; and the sacramental religion of the Church is in complete harmony both with the facts of human nature and with the truths of the Christian revelation.

The age in which philosophy, psychology, and physical science may have seemed to have supported a purely spiritual, unsacramental religion is definitely past. All the presuppositions of that strange doctrine now lie in ruins.\*

As to the precise significance of the sacraments and as to the conditions of their rightful use, there is still room for theological discussion. It may be that the diversities of human nature and the subtleties of human thought will always involve divergences of attitude towards these mysteries. But Catholicism is large enough to include such divergences within itself, as it has certainly included them in the past. However that may be, there is good reason to believe that the scientific contributions and the philosophical tendencies of to-day are providing new materials for a vindication of Catholic sacramentalism such as have not been available for centuries past. We have not, indeed, as the Middle Ages had, a single, clear-cut philosophy in which to express our beliefs about the sacraments. But that is not necessarily a disadvantage. One thing, however, is clear: out of the new materials now becoming available Catholicism will discover for itself new ways of expressing and vindicating the truths which underlie its age-long sacramental practice. The strength of religion, however, lies not so much in the speculations of theologians as in the simple faith and devotion of Christian men and women of every sort and kind. This devotion is, in the last resort, the deepest and surest guarantee of a healthy, vigorous sacramentalism. Faith certainly requires the guidance of theology; but, on the other hand, unless theology has its roots in a deep

\* For justification of this statement the present writer must refer to materials collected in his recent work "The Incarnate Lord" (Longmans) and also to an article in "The Review of the Churches" for October, 1929.

# The Catholicity of the Church

and full religious experience, it may have little more than an empty name.

## IV

The essence of Catholicism, in its human aspect, is that it is concerned with the redemption and consecration of the whole nature of man. This principle is so far-reaching that it would be impossible here to examine all its implications. But, again, just because the principle is so wide, it is only too easy for us to rest content with inadequate interpretations. Let us, however, glance at some of its applications.

Catholicism means a capacity to meet the needs of human nature. Our nature is divinely given, and so, too, is the Catholicism which is to meet our needs. It is therefore as compact and definite and continuous with the past as the nature which it is to redeem. We cannot safely ignore the facts and laws of human nature, neither can we ignore, with impunity, the divinely given endowments of historical Christianity, its inner spirit, its outward form, and the laws by which these two are woven into one living whole. As we cannot play fast and loose with the structure of human life without disaster, so we cannot treat the historical life-structures of the Catholic Church as mere human conveniences, by-products of history, upon which men may lay violent hands and bend and twist them to win some temporary advantage. The comprehensive principle of Catholicism has a definite embodiment. There is nothing formless or vague about that inner reality which finds its outward manifestation in sacraments and hierarchy, in liturgies and creeds, and in the many garments wherewith the spirit of Catholicism has clothed itself.

But this definiteness of form is not the immobile fixity of a dead thing. It is rather the character proper to a living and growing organism. Here we see a further application of the principle which we are considering. If human nature is divinely given, it is also a growing thing which has not yet reached its final goal. So, too, Catholicism is not only divinely given; it has also had a long development in the past, and in its human aspect it is still unfinished. It must continue to grow towards a destiny which lies in the future. We have

# The Catholicity of the Church

therefore not only to hold fast the Catholicism to which we are heirs. We have also to strive towards the fuller Catholicism of the future, which St. Paul describes as "the measure of the stature of the fulness of Christ." The true Catholicism brings forth out of its treasures things new and old. On the firm foundations already laid it builds anew perpetually. The Church, like the Christ of the Catacombs, has a perpetual youth. We claim for the Catholic religion that it belongs to the future even more than to the past. Our criticism of much that goes by the name of Modernism is that it is the offspring of passing fashions of thought which are already becoming stale and antiquated. Its foundations have already become so much lumber in the new renaissance which is taking place. If Christ is the Lord of history, then the true Catholicism will not be fettered to the thoughts of any one age, whether primitive, medieval, or but recently modern. As the inheritor of the ages, the Church will gather riches from them all, yet with a mind detached and with an eye fixed steadily upon the future.

## V

In such an outlook as we are considering there will be no room for the defeatist doctrine that authority and freedom are two incompatible things. For both alike are necessary to the completeness of human nature.

And here it is specially relevant to say something about the Catholic claim and mission of the Anglican communion. The revival of that claim and mission and the development of their implications in detail during the past century owe much to the solid tradition, devotion, and witness of the Roman Church. To-day we gladly and frankly recognize our debt in this respect. Such recognition, however, must not be allowed to obscure the fundamental issue which is vital to Anglo-Catholicism. That issue may be summarized in a sentence: *Catholicism is something much larger than Roman Catholicism.* The essence of Catholicism has received very divergent expressions in the East and in the West, and in some respects the Western Church is under obligations to



# The Catholicity of the Church

Eastern Christianity as great as, or greater than, any which we owe to Rome. No single line of descent from the Church of the Apostles can be held to monopolize the treasure of the Gospel. Nowhere has the Catholicism of the New Testament received its adequate fulfilment. The recognition of this present incompleteness of Christendom in all its embodiments is essential to any reasonable Anglican claims.

But it is much more than that. This recognition of incompleteness is, on the view here advanced, an actual ingredient in that Catholicism of the future which will be the residuary legatee of the Christian ages. For it is only on the basis of this recognition that we can hope for a solution of the agelong conflict between the two principles of authority and freedom. Under present conditions the elimination of that particular conflict is quite definitely *not* an asset to any Christian communion. It is a serious question whether the great ethical and religious principle of loyalty has not too often in Christian history been degraded to the level of an uncritical acceptance of official authority. A great deal of current talk about disloyalty seems to have this narrower conception as its presupposition. Even political loyalties are liable to be more complex affairs than one of simple military obedience. Catholic loyalty to our Lord and to his Church stands highest of all, and is infinitely more difficult to attain in its true proportions.

For the true Catholicism sets itself the task of preserving personal devotion, free inquiry, and rational criticism within the unity of a strong corporate life. None of these things can be successfully preserved if unity is conceived in terms of a uniformity which, whilst allowing large licence in other directions, harasses the devotional impulse with fettering restrictions, not manifestly harmonious with the Gospel. At the present time intellectual liberty and liturgical restriction are unequally yoked together in the Church of England. We can scarcely look for a blessing upon such a union. But meanwhile we must not fall into the mistake of supposing that we can with justice ask for larger liturgical liberties whilst at the same time demanding restrictions upon intellectual freedom.

It is to the lasting credit of the Church of England that

# The Catholicity of the Church

during the past century of eventful movements she has on the whole, notwithstanding some very deplorable exceptions, allowed room for these movements to develop and to prove their worth. In this way there has been an opportunity to recover from earlier blunders. In so far as this policy has been followed it has amply justified itself and stands in no need of apology. At the present time it is reaping fruits of mutual courtesy and friendliness between different schools of thought and a willingness to learn from one another to an extent which is probably without parallel in our previous history. Moreover, in all this there is no sacrifice of principle involved, no mere empty comprehensiveness as an end in itself. When men speak of disorders in the Church of England, we can point them to this more excellent way of ordered charity, which relies upon the power of truth to win its own battles. The so-called "disorders" may be a sign of life more precious than any enforced uniformity.

## VI

The Catholicism of the Church is given once for all; yet it is incomplete in its development. The Church is neither a museum of dead deposits nor simply a society for research. The salvation of mankind through Christ needs the definite structure of Catholicism, its continuity of hierarchy and tradition, its fixed sacramental forms and order, its objective liturgy and eucharistic adoration, its ethical and ascetic discipline, and behind all these its unchanging Gospel revelation. If these are seriously tampered with, the plan of salvation is imperilled. If they are dissolved, nothing significant remains. Yet each one of these given elements has been subjected to the moulding influences of history as regards the outward form in which it has been handed down to us. The Catholic Church, moreover, has been subjected to the influence of vast world movements in the course of the centuries, and she has come through this ordeal sometimes with grievous loss as well as gain. In this hazardous pilgrimage through history there can be no comfortable securities. Yet without this hazardous pilgrimage there can be no fulfilment of the Church's mission.

## The Catholicity of the Church

This historical pilgrims' way leads through changing forms of culture, through new adventures of science, through new experiments in the social order. In these strange territories there spring up rival religious conceptions and new ideals of life which are consciously antagonistic to the Gospel. It is even possible that the development of a secular civilization upon lines of increasing hostility to the Christian standards may culminate in a world-wide apostasy. Yet none of these things can change the fundamental laws of Catholicity. One of those laws is this: that the Church exists for the redemption of mankind and can find her own completion only in the perfecting of that redemption. All that is human is, therefore, relevant to the Church's mission. The ark of the covenant cannot be secured by fencing it off into isolation from the flow of human movements. Catholicity is not a self-contained, self-completed article, existing in and for itself. It is a spiritual weapon which God has put into our hands that we may fight his battles. It is a medicine with which we are equipped to heal the world's diseases. It is the principle of the divine and human life of God incarnate, working through human instruments for the restoration of man to fellowship with the God who created him.

# The Catholicity of the Church

## The Catholicity of the Church—II

FREDERIC HOOD



IT is interesting sometimes to speculate about the religion of the future. As the ordinary man looks round at Christendom, with all its innumerable divisions, he may well be puzzled and bewildered, and find it hard to imagine what the future has in store. It seems to me, however, to emerge more clearly every year that there is one definite dividing line which separates Christians into two main groups, and that dividing line is belief in the Deity of our Lord Jesus Christ. I believe that the Christianity of the future will tend more and more to fall into two divisions separated by this line. On the one hand there will be Catholicism, and, as Father Thornton's paper has reminded us, Catholicism means something far greater and larger than Roman Catholicism. On the other hand there will be Liberal Protestantism, which rejects the Deity of Christ in the historic sense of that term. Old-fashioned Protestantism, which we connect with such honoured names as that of Dr. Spurgeon, and, in our own communion, of Dr. Wace, is taking a long time to die; but, nevertheless, its days are numbered. For many reasons, this is to be regretted, for that religion, with all its limitations, lays great stress upon the cardinal doctrines of orthodoxy—the Incarnation, the Atonement, Judgment, Hell, and Heaven. The successor of this Protestantism is a nebulous religion, which lays little stress on the awfulness of sin (its exponents preferring generally the phrase "moral disease") and finds no place for an objective Atonement, much less for the offering of the Sacrifice once made by Christ upon the altars of the Church on earth. During the recent Prayer-Book controversy in this country there were some who desired to see eliminated



# The Catholicity of the Church

from our formularies such words as, "He is the propitiation for our sins," and to see the words "Faith in his Love" substituted for "Faith in his Blood."

The greatest exponent of Liberal Protestantism in this century has just passed away—I refer to Adolf von Harnack. Perhaps I may be allowed very briefly to sketch his teaching, because it is highly characteristic of the Protestantism dominant on the Continent of Europe to-day. Original Christianity, in his view, consisted of belief in the Universal Fatherhood of God and in the Brotherhood of Man, combined with a high ethical standard of life, and a sincere veneration for the great Prophet of Nazareth, the Founder of the movement. Paul of Tarsus (Harnack went on to say) corrupted this simple system of faith and practice by introducing two elements in Græco-Roman civilization at that date—on the one hand, Greek intellectualism, the tendency to philosophize and speculate, and, on the other hand, Roman institutionalism. So, under the influence of Paul and his successors, Christianity was transformed from being a mere movement into a Creed and a Church. The Prophet Jesus came to be regarded as a Redeemer-God, miraculously born of a Virgin, who died and rose again with His body and ascended into Heaven. By ceremonial washing with water a convert was mystically initiated into the Christian community; by feeding upon bread and wine, over which certain prayers had been said by the Apostle or his delegate, he was mysteriously united to the Redeemer-God. The process of intellectualizing and institutionalizing Christianity was carried on by the writer known as "John," and went on with increasing momentum until it culminated in the enormously elaborate credal and hierarchical structure of medieval Catholicism, a system of which the original Founder of Christianity never dreamed. Harnack calls this process "the acute secularization of Christianity." For him, the history of the development of doctrine from St. Paul down to the Council of Trent is a sort of "Rake's Progress," getting further and further away at every step from the intentions of the Founder. And so the slogan of Liberal Protestants is the phrase "Back to Jesus." We are asked to get back to St. Mark's Gospel in order to find a generally

# The Catholicity of the Church

accurate account of the Master's life and work, but, even here, we are told to beware of the stories of fantastic miracles added by credulous disciples. It is interesting to notice certain points in passing. First, it is now almost universally realized by Catholics and Protestants alike that St. Paul and St. John were, as we should say, Catholic sacramentalists—they believed that the Sacraments actually conveyed grace. Secondly, Harnack and his friends have to go right back to New Testament times to find the beginning of what they believe to be such a false development. I may further express my firm conviction, though I have not time to give reasons for it now, that the New Testament portrait of Christ is one congruous whole, and that no sense can be made of the first three Gospels at all if the Deity of Christ and the miraculous element are to be eliminated.

Teaching such as I have just outlined is not uncommonly held in England, though usually in a somewhat milder form. I was talking the other day to an English dean, a member of the Anglican Evangelical group, and he told me that his line of thought was tending more and more in the direction of Harnack. I believe that this is true of many members of that group. The best elements in old-fashioned orthodox Protestantism are less and less apparent in this country, though there does exist, unhappily, a collection of rather noisy controversialists.

Now it is a highly significant fact that the destructive modernism, of which I have spoken, is not an effective missionary religion, either in this country or abroad; and that is its greatest condemnation. In England it is represented by a small number of intellectualists, among whom certain great names can be counted. This religion is vaguely held, too, by many who are careless and indifferent about the practice of their religion and unconcerned about their sins. But it is making no evangelical appeal in the parishes. It is bringing no comfort to the poor, the sad, the sick, and the dying. It is noticeable how frequently a Catholic priest will be sent for to a death-bed or at other times of real emergency by those who might be expected least to desire his ministrations. If a modernist is of any use on such occasions, it is in spite of his

# The Catholicity of the Church

modernism, not because of it. In the mission field, again, this negative religion is making but little appeal. The best elements in orthodox Protestantism are living longer there than at home. We may well be anxious about serious problems of Church order which beset the mission field, especially in South India. But it is a most striking fact that all the parties concerned in what is called the South Indian scheme are agreed about the Deity of our Lord. I said just now that the days of old-fashioned Protestantism were numbered. Yes, but it is through death that life arises. Surely where the central truth of our holy religion, the truth that Jesus is God for all eternity, is really grasped, it can only be a question of time before it is recognized that the whole sacramental system is the natural and inevitable outcome of that doctrine. For the Incarnation is the first, and, as it were, the only sacrament. God has deigned to use physical things, human flesh and blood, in order to reveal his character and convey his life to the world. When prejudice and misunderstanding have at last been broken down, surely all must see how natural and fitting it is that God should still work in the world through his living body, the Church, and should convey his life to the members of that body by means of such everyday things as water, bread and wine, laying-on of hands, anointing with oil.

All those whom I am addressing will surely agree that the Catholic way of life is the basis of the solution of the problems of the world. What, then, is the Catholicism of the future to be like? Certainly it cannot be Papalism as it exists at present. Harnack has spoken of the acute secularization of Christianity. I suggest that a process has been going on for many years within the Roman Communion which might be called the acute Vaticanization of Christianity, a process of centralizing and Italianizing, which certainly, in some respects, leads to efficiency, but which is tragically alienating thousands from the Church. The Catholicism of the future, building upon the firm foundation of the Faith once delivered to the Saints, must fearlessly interpret that Faith in every age, not grudgingly, but generously, sifting truth from error and accepting and embodying the assured results of science, philo-

# The Catholicity of the Church

sophy, Biblical criticism, and the like. Those who say that no results exist about which we may be confident are vainly beating the air.

During the last few years the affairs of the Church have been brought before the world in the secular Press to an unprecedented degree. It has been inevitable that much has been written in the newspapers based upon partial or inaccurate knowledge. Undoubtedly this has been part of the cause of certain individual secessions to Rome which have taken place. The number of such secessions has frequently been exaggerated. But I do want to say this—that every individual secession does positive harm, because it encourages the schismatic spirit. The Roman Church has retained its external unity at an appalling price—first, by losing the half of Christendom; later, by losing England and Scandinavia; and by very considerable losses in other parts of the world. But there is more to say than this. The present attitude of the Vatican is excluding many thousands of intelligent men and women who long to practise sacramental religion but cannot submit to the rigid claims of Rome. In England, we happily enjoy the full sacramental system within our own Church. But think what it must mean for a German, or a Scandinavian, who desires to be a non-Papal Catholic. There is what is called a “High Church” Movement in almost every Protestant country in Europe, and a very large number of men and women, entirely Catholic in temper, but unable conscientiously to secede to Rome, are suffering great hardships in the cause of what they believe to be the truth. Recent secessions in England may be compared to war marriages. One trembles to think what may be the result during the next twenty years. Some are already returning to the Church of their baptism, and that is good. But others are tragically lapsing into a state of unbelief.

The subject of reunion is much in the air, and, before closing, I should like to say something on that matter. The point is constantly and rightly made that the first necessity, in any consideration of reunion, must be our own realization of the vital need of it, and our own practice of the virtues of humility and charity—in fact, our own personal sanctifica-



# The Catholicity of the Church

tion. Too little, however, is said about the equally urgent necessity of corporate humility and charity, the full and frank admission by whole Christian bodies of their own mistakes in the past. There is, further, a great danger of attempting to unite with other Christian bodies in too much of a hurry. Speaking of divided Christendom, Dr. Garfield Williams, the Dean of Llandaff, has written these words: "A man may honestly be convinced that a certain course of action is good for him, but when his doctor tells him that, if he does not give it up, he has not more than six months more of life, he thinks of his earlier conviction in a new way." The analogy is an unfortunate one. The causes of our unhappy divisions go far back into history, and they cannot be remedied satisfactorily all in a moment. What is needed is years of prayer, offered by those who believe in the promises of God, and who are vitally concerned for unity as something very near to the Heart of our Lord.

A united Catholicism based upon truth does presuppose a change in the present policy and temper of the Vatican. It would be faithless to suppose that such a change is impossible. All those who say their prayers know that in the ordinary problems of daily life the Holy Spirit is perpetually finding a solution, which we should never have thought of ourselves. Nothing is impossible to the Spirit of Truth. It is we who are thwarting his purposes by faithlessness and sin.

What, then, can members of this Congress do in the cause of the Catholicism of the future? Well, first of all, we can be full of hope. Do not judge the whole of the Anglican communion by the Provinces of Canterbury and York. Conditions are exceptional here for many reasons, perhaps the most important of which is the method of appointing Bishops in the Established Church. The Chapter of the diocese, where a Bishopric is vacant, solemnly invokes the guidance of the Holy Spirit, and yet members of that Chapter may be sent to gaol if they fail to elect the Crown's nominee. This distressing procedure is at the root of many of our troubles, and until the matter is remedied these Provinces will certainly not be models for the rest of the Church to copy.

But, instead of being depressed about some of the condi-

# The Catholicity of the Church

tions here, let us look with admiration at the general unanimity of such Provinces as that of South Africa and be filled with hope for the future.

And, lastly, let us make sure that we both know our religion and are living it. That will be our best contribution to the Catholicism of the future. Thus shall we see that each of us is doing his share in the true development of the Church of Christ, preparing for the day when we shall all come, in the unity of Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

## The Catholicity of the Church—III

HUMPHRY BEEVOR



YOU have heard the previous speakers affirm that Catholicism is a way of life. It is the life that Jesus Christ, the Son of God, lives through the members of his Church, the life that he himself communicates to us through the Sacraments he himself has appointed. Catholicism is the continual Incarnation of God, the Son, whereby his life on earth is prolonged through the frail vessels of our human souls. And, therefore, I believe that the human life of Jesus necessarily must be the one example to be followed, not only by individual members of the Church, but by the Church herself. And the life of Jesus is characterized by two qualities—first, a claim of complete sovereignty over the souls of men; and, secondly, a steadfast refusal to use force to make good that claim. Jesus made good his claim to be the Son of God, not by the wielding of the sword, but by the silent suffering of himself and his Saints. How far is the Church to-day

# The Catholicity of the Church

following his example? How far does the Church employ his own methods to win mankind for him? For the methods of Jesus Christ can be the only true Catholic methods. The Church can only be fully Catholic when she reflects the life of Jesus Christ, and so any compromise with the standard that Jesus Christ has set must weaken the virility of the Church's life and result in the loss of countless souls. Think of the infancy of the Church. There is something very delightfully attractive in the childlike, unsophisticated Faith of the early Christians. The early Church reflects the Divine childhood of Jesus of Nazareth. She grows gradually but slowly in wisdom. As she grows to understand her Lord's purpose and her own vocation as the instrument of God she grows in stature, and as the number of her faithful increase and her life becomes a factor in the history of the world she grows in favour with God and man. Yet that growth is bought at a price. King Herod sought to destroy the infant Jesus; so, in exactly the same way, the Imperial Government of Rome, and the religious leaders of Jerusalem, sought to destroy the infant Church. The Holy Innocents were martyred that the Son of God might live, and the Church won its right to exist in the world through the blood of its martyrs, the martyrs of the catacombs. Only through persecution and suffering are the victories of the Son of God won in this world.

Through that baptism of blood the Church reaches the period of success, and you remember that when Jesus first began to preach multitudes flocked to hear him. Great crowds were attracted by his teaching, by the authority with which he spoke, and by the miracles of mercy that he wrought. You see a corresponding period in the life of the Church—the period from Constantine down to the Middle Ages when Europe was a Christian continent, when the Church was the leader of the people. But the triumph of the Church is not to be won more easily than the triumph of the Son of Man. "When Jesus perceived that they would come and take him by force to make him a King, he departed again into a mountain himself alone." Our Lord never succumbed to the force of the devil's temptation in the wilderness; he never com-

# The Catholicity of the Church

promised with the world, in order that he might gain the kingdoms of the world. He chose to die in desolation on Golgotha rather than to enjoy the prestige of an earthly kingdom in Jerusalem. That is where the Church of Constantine, and the Church of the Middle Ages, failed to follow her Master, where she abandoned the Catholicism of the catacombs. The kingdoms of the world were offered her and she accepted them at the price that was demanded of her. She saw the glory of them and made it her own—the prestige and power that comes from alliance with the State. She assumed the trappings and paraphernalia of an earthly monarchy and forgot that Christ's kingdom was not of this world. She used the methods of persecution, and bloodshed, and coercion, which are the world's darling weapons. She forgot her own history, how she had defied the same weapons of the world, and how the persecuting sword had been shattered by the non-resistance of her martyrs. Through that failure of the Church there arose, in God's garden, the foul weeds of prelacy and temporal power—of the unholy alliance between Church and State. The Church seemed to have conquered the world; but the world had taken the Church by storm. The victory was won at the price of the virtues of humility and long-suffering, the qualities of penitence and charity. The Church herself ceased to practise those virtues which she demanded of her children. And that legacy of intolerance and worldliness, the chief seats in the marketplace, and the sword by which all they that take the sword shall perish, remains to-day a blot upon the white robe of the Church of Christ, a cause of offence to the little ones that seek for him, a millstone about our necks.

Yet the Church has her Master's example before her, the example of one who never sought for temporal power; who never purchased influence at the price of compromise with the standards which he had come to break down; who never sought the approval of civil or ecclesiastical authority by a policy of moderation. He was content to be rejected and discredited in the eyes of the world, that through the sacrifice of his suffering the world might be won to him. By his death he made the world to live. Surely that must be the



# The Catholicity of the Church

vocation of his Church too. The Church must be perpetually martyred at the hands of the world, and so perpetually win the world by her martyrdom.

For the terrible thing is this. When the Church uses the methods of the world, when she employs coercion and exclusion to further the religion of Christ, the two swords turn against Christ himself. The house that the medieval Church had built for itself on the shifting sands of imperial Rome was doomed to fall. The methods of autocracy, the dragoon-ing of the obedient and the persecution of the disobedient, produced their own reaction in the Reformation. But not only was the Church's policy attacked, but the Church's Faith, for it was the Church's use of the world's weapon against rebels—Armadas and inquisitions, excommunications and heresy hunts—which made the rebels grow strong in their opposition, not to that policy of the Church, but to the Faith of the Church itself. Protestantism was quite ready to meet force with force, to match Tyburn against Smithfield. The rack and the thumbscrew lay ready to hand. Protestants were not so Protestant as to object to their use, provided they were used by Protestants on Catholics and not by Catholics on Protestants. But it was the historic Faith, the historic devotion to the Sacraments, that had been jeopardized by this un-Catholic policy of suppression and coercion. And it is only by rebellion, the rebellion of the counter-Reformation and the rebellion of the Oxford Movement, that that faith and devotion have been restored; for there is no part of the Church to-day which is not disfigured and weakened by the invasion of Cæsar into the things of God, the appropriation by the servants of God of the things of Cæsar.

Woe unto the Church when all men speak well of her. It is not when the Church makes treaties with the State that the beauty of Christ shines in her. Before the State bargains with her she may be a menace to the State; but after the bargain she becomes the State's tool. And when the Church has temporal power to defend, when her Bishops have palaces, and titles, and gaiters to preserve, it is then that their voice is weakest in the State, that their authority is weakest in the life of the nation. But when the Church is oppressed and

# The Catholicity of the Church

trampled on by the State, when all men speak evil of her, then the kings of the earth stand up and the rulers take counsel together, because they are afraid. In Russia the Church was once a department of the State, and the reaction against the Church came. To-day that Church is the State's chief enemy; the power of the State has been employed for her destruction. But she is not dead, she is risen. It is fashionable nowadays for certain types of controversialists to speak disparagingly of the Orthodox Church; but in that Church in Russia the spirit of the catacombs has been revived, and the seed of her countless martyrs promises a harvest which will put to confusion those that despise her.

But Eraſtianism and the compromise of a State-directed religion is not the only danger that confronts the Church. There is danger within her own borders. Once for all Jesus Christ set the example and ordained the precept by which the Church should be governed. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." That act is perpetuated in the historic liturgy of the Church for Maundy Thursday; and in face of that precept the rulers of the Church have claimed the title of the servants of the servants of God. But how true is that to-day? Is not the wicked old policy of dragooning the faithful into uniformity practised with as much vigour and as disastrous results as ever attended the suppression of freedom in the medieval Church? In the Church of Rome freedom of thought is rigorously beaten down. The teachers of her seminaries are bound by anti-modernistic oaths which render all intellectual progress in the Faith impossible. And the result of that policy has been the loss of Döllinger and the loss of Heiler—and the spiritual martyrdom of many a Roman priest who finds himself no longer able to submit to a system which renders the pursuit of truth impossible. In the Church of England the same policy is being pursued against freedom of devotion. The policy of narrow and unintelligent uniformity is the order of the day, a so-called ordered liberty, which is no more true liberty than what is called Empire Free Trade is Free Trade. The attempt has been made to impose a liturgical order, which, though not so exact in its demands for the

# The Catholicity of the Church

recital of the Decalogue as our own Prayer-Book, is, nevertheless, hedged about with rubrics, which one and all breathe the spirit of "Thou shalt not." Only whereas in the Church of Rome this policy succeeds, in the Church of England it fails, because, thank God, the spirit of the catacombs is not dead among us. There was once a small boy who joined a choir and went to our church. His father was a convinced Nonconformist—so convinced, that he never attended a place of worship from one year's end to another. That boy joined the choir, and all was well until his father found out. Then the priest of the Church received a letter: "Dear Father, Dad says unless I leave the Holy Catholic Church he will spank me; but I am not going to leave, because it is worth a spanking." We must never exchange enthusiasm, audacity, adventure, the rebel virtues, for the prudence and moderation of Established religion. The splendid disobedience of the Apostles to the Jewish Establishment, the rebellion of St. Paul against the conservative element of the Church, can stand as our precedents. Like the Church of the Apostles, the Catholic revival in England has endured opposition and persecution on the part of those in high places. And that opposition and persecution has been the soil which has produced her vigour and virility, the furnace which refines Catholic devotion and piety, and makes it truly precious. It was in the wilderness that God revealed himself to his people and not in the land that flowed with milk and honey. Do we yearn for the flesh-pots of episcopal approval and trust in the bruised reed on which, if a man lean, it will go into his hand and pierce it?

Do let us hold on to that spirit. There is a danger lest the Catholic Movement to-day shall make the disastrous mistake that has been made by the Church before, lest we, too, should adopt the weapons of the kingdom of this world; should be tainted by intolerance and illiberalism; should use the methods of the Inquisition and the heresy hunt; and should seek to drive out of the Church those whose views differ from our own. Do not misunderstand me. I believe that Catholicism, not Protestantism, nor the religion of the non-party party, whatever that is, but Catholicism is the only religion which has a rightful claim to exist in the Church of England. But

# The Catholicity of the Church

I do not believe that the Catholic Faith can be spread by the un-Catholic methods of dragooning the obedient and expelling the disobedient. We have before us to-day the example of the barren results of an attempt to impose a standard of moderate Anglicanism on the Church without any attempt to convince or to convert. Are we going to use these same methods, to use force and not persuasion, to spread the faith? I fear deeply that that spirit of intolerance may infect the Catholic Movement, and stultify its spiritual power. We shall not make converts by bitterness or uncharity. We shall not make converts by an attempt to curb freedom of thought, or to drive men from the Church who acknowledge the same Lord and Master as ourselves. Are we afraid that the methods of charity will fail? Are we doubtful that the spirit of Jesus will guide his Church into all Truth? Are we ashamed of the intellectual grounds of our religion, and fear that it will not stand the test of argument and reason? When Jerusalem rejected our Lord's teaching, he mourned over it, saying: "How often would I have gathered thy children together, and ye would not." But there is a spirit which I fear, which is anxious not to gather together, but to scatter abroad; to disintegrate and not to unite; to use the two swords of coercion and expulsion; to make more rigid the tests of orthodoxy and to deny to other people the liberty that we claim for the Catholic Movement.

Make no mistake! I disbelieve as firmly in the doctrines of Liberal Protestantism as anyone here. But I believe that truth is best served by the methods of persuasion and conversion. "Though we understand all mysteries and all knowledge and have not charity, it profiteth us nothing." Our Lord pictures his Church as a net, in which good fish and bad are found, a field where wheat and tares grow together. Can we not apply this to the faith of individual members of the Church just as we do to their morals? For we all admit the existence of the wicked as well as the virtuous within the fold of the Church. Have we the right to exclude those who, perhaps, are unsound as regards their faith and yet are seeking to spread the Kingdom of Christ in England? Let both grow together till the harvest. Let the leaven of Catholicism leaven



# The Catholicity of the Church

the whole lump of Anglicanism. The truth must prevail if it is armed, not with the sword, but with the spirit of charity. But the weakest argument we can use is the argument of force. Remember, persecution has proved a stimulus, not only to the truth, but to heresy. The blood that was shed by Mary Tudor gave to Protestantism a place in England which otherwise it never could have won. And every heresy hunt, every journalistic Armada, every anathema of the orthodox, enables the doctrines known as Modernism to entrench themselves more firmly in the Church of England. For every soul that has been shaken from the Faith, by the arguments of the Modernists, a hundred are confirmed in their opposition to the Faith when Catholics attack modernists. For Heaven's sake let us leave methods of persecution to Mr. Kensit and the Bishop of Leicester. Our faith has thrived on the use by our opponents of the methods of the world. Let us discover in our dealings with others whether the methods of persuasion and charity, the methods of the Spirit of Christ, are not more effective in conquering unbelief and in banishing false doctrine. We wish to revive the historic faith and the historic worship of Christendom. If we do so in the historic way, let it be the way of the catacombs and not the way of Constantine. Let it be by the methods of Paul the Christian and not the methods of Saul the Jew.

# Fourth Session

## The Apostolicity of the Church—I

SIR EDWYN HOSKYNs, BART.



IN this paper I propose to deal with three questions of vital importance for Catholic Christians—to deal with these questions in general terms, since time does not allow of detailed treatment, and to handle them solely from the point of view of the evidence of the New Testament.

Firstly. The Church was sent by our Lord himself. That is its Apostolicity in the strictest sense of the word.

Secondly. The Divine Apostolicity of the Church defines its work as permanently Eschatological—that is, the Church is concerned with the End.

Thirdly. The Church is the Church of the original disciples of the Lord. That is its Apostolicity in the secondary sense of the word. This raises the question of Episcopacy and of the attitude of Catholic Christians to the Bishops.

The word “Church” means “Belonging to the Lord” (*κυριακόν*); hence the Slavonic *Cerxov*, the German *Kirche*, the Scottish *Kirk*, and the English *Church*. The word is therefore not a translation of the Biblical word *ἐκκλησία* (*Ecclesia*), but an admirable paraphrase of it. *ἡ ἐκκλησία* (the Church) in the Greek translation of the O.T. means the Hebrew people considered as the chosen people of God, his peculiar possession, concrete flesh and blood, men and women, selected from all other peoples for the worship and for the glory of God in the world. The holiness and the complete purity of worship

# The Apostolicity of the Church

involved in this selection remained in the O.T. unrealized; but the prophets looked forward confidently to the future realization of the righteousness of God, and declared the certainty of the advent of his true worship. Upon this unfulfilled O.T. background and in the midst of the Jewish people our Lord wrought out his mission as the Christ, the fulfilment of O.T. prophecy. His rejection by the Jews was the rejection of the Christ of God and the end of the old *Ecclesia* of God. In their place was brought into being the new *Ecclesia*, the new people of God, and this new people was formed from those who obeyed the Messianic call to repentance and gathered round Jesus, the Messiah. To those Messianic disciples the teaching of Jesus was primarily directed. The crowds in the Gospel narratives were men and women from whom the Lord confidently expected the new people of God to emerge; and the new people of God were extracted from the crowds one by one.

During the earthly ministry of Jesus his disciples were, however, only potentially the Church of God. Before the new Messianic people could proclaim and express the righteousness of God and undertake their expanded mission to the world, it was necessary for the Christ to complete his isolated work by offering himself as the adequate sacrifice in which the will of God was perfected on earth and by which the old covenant was fulfilled and superseded. There is therefore in the Gospels always a tension of recorded action. The Lord remains an isolated figure—isolated from his disciples, who consistently misunderstood his teaching, and who finally forsook him and fled; isolated also to a far greater extent from the crowd of Jews, who ultimately procured his crucifixion. And yet in this isolation the work of God was wrought out before the eyes of the disciples and of the crowd in the Flesh and Blood of Jesus—that is, in the distinct and particular history which was the life and death of Jesus, the Christ, the Son of God. As St. Paul wrote: “While we were yet sinners, Christ died for us.”\*

Paradoxically, however, in spite of this isolation of the Lord, he continued to teach his disciples without any trace of despair or lack of complete confidence that they would understand the

\* Rom. v. 8.

# The Apostolicity of the Church

nature of his work, and would take his place as the embodied Messianic order in a widened field of missionary activity. This confidence is only intelligible as the confidence of the Messiah that the emergence of the Messianic people of God must of necessity follow his Life, Death, and Resurrection, and that his disciples, however ignorant and half-believing they might be whilst his work was incomplete, did in fact form the nucleus of the new order, which would be the Church of God. Nor was this confidence directed towards the disciples as though they formed a compact and rigid body. The Lord had confidence also in the crowd, in that he expected his call to be accepted by this man or that woman who moved to him from the crowd. As he uttered the Messianic call to the crowd and taught and died publicly in its midst, so his disciples were likewise instructed to fish for men, to live in public, and to declare their message courageously and openly to the world. This Messianic publicity was necessary because the demand for repentance and the gift of forgiveness were incapable of limitation.

Thus, quite apart from any consideration of the two passages in St. Matthew's Gospel in which the word "church" occurs\* (and in the Four Gospels the word occurs only in these two passages), the Church is involved in the Messiahship of Jesus, and is the essence of his Gospel. But we shall entirely misunderstand the meaning of the Biblical word "church" if we regard the Church as *a* society or as *an* organization and not as the New People of God, who constitute the fulfilment of O.T. prophecy. Thus understood the Apostolicity of the Church is entirely secure on the basis of a most rigorously scientific and critical study of the Gospels.

In this Messianic context the evangelical insistence upon the Eschatology is a necessary insistence. The teaching of Jesus was not, as has been recently maintained, merely the heralding of the imminent end of this world. The emphasis in his teaching does not lie on the imminence of the End. The emphasis is always set upon a present urgent demand and upon a present consequent action. The will of God must now be done at once and without delay. The doing of the will of

\* Matt. xvi. 18, xviii. 17.



# The Apostolicity of the Church

God is simply the acceptance of the Christ whom God has sent into the world, and the complete surrender to God which is involved in surrender to Jesus, his only-begotten Son. In the Gospels this demand is not *a* demand; it presents men with an ultimate issue, because the possibility of standing upright at the Day of Judgment depends upon the concrete righteousness which is possible only by faith in Jesus and upon the forgiveness of sin, which the Son of Man alone is empowered to bestow. If this be the demand of God upon men, it is totally irrelevant when the End is. The demand remains, if it be an ultimate demand of God. For this reason little is said concerning the details of the future activity of the Church, and nothing is said about its varied activity in relation to this or that succeeding era of civilization. The activity of the Church is constant. It is concerned only to follow the Lord in declaring effectively that human destiny depends upon its acceptance or rejection of the Son of God. The Apostolicity of the Church is therefore in no sense undermined by the length of its necessary history, since the significance of the work of the Church is declared by the eschatology of the Gospels.

And now the Bishops. The Gospel of the Church is grounded in a particular history, since it is grounded in the life and death of Jesus of Nazareth in Palestine at a particular epoch in history. The peculiar claim of the Church is that this particular history is of universal and ultimate significance. This note is sounded clearly and concisely by each New Testament author, and their chief concern is to prevent the Church from losing this Palestinian, historical control. This lashing of the Church to its historical moorings was by definition the work of an Apostle.\* An Apostle was a man who had seen the Lord, and who was thereby enabled to bear witness to his Life and Death and Resurrection. So long as such men remained alive their prestige was sufficient to preserve the Church from gnostic speculations and from a conception of the work of the Spirit distinct from and independent of the work of Jesus. At the end of the New Testament period, however, the destruction of Jerusalem and its relative inaccessibility, the hardened opposition of the Jews and the numerical success of

\* Acts i. 21-23.

# The Apostolicity of the Church

the mission to the Gentiles, had the effect not only of throwing the responsibility for the mission of the Church into the hands of Gentiles but also of breaking down the prestige of Palestine. This was accompanied by the death of all those who had actually seen the Lord. The consequences threatened to destroy the nature of the Gospel. The Church was in grave danger of drifting into a Mystery Religion based upon spiritual experiences, uncontrolled by the death of Jesus and by his teaching and action. The desire to escape from the "Flesh and Blood" of the historic Jesus not only led men to abstain from the Eucharist, which spoke so clearly of his "Flesh and Blood," but to deny any spiritual value to his Passion and Death. Thus a serious attempt was made to detach Christianity from Jesus altogether, and to set it free to develop spiritually, undisturbed by its Jewish historical background.

The writing of the Johannine literature and the growth of the authority of the earlier Gospels enable us to see how the Church faced this subtle undermining of the Apostolic Gospel. Now, the historian of primitive Christianity has the right to demand that the origin of the Episcopate—I mean of a single authority resident in a local church—be investigated and handled in direct relation to this historical situation. The problem is not, as Dr. Streeter and others have formulated it, merely a problem of ecclesiastical organization. The problem is to explain how the Church was enabled to preserve the teaching of the Apostles of the Lord at a time when the personal links with the Jesus of history, with the Flesh and Blood of the Christ, were broken by death and by martyrdom. The Episcopate, when it comes into the clear light of history, performs a parallel and supplementary function to the emergence of the canon of the New Testament Scriptures. The Bishops preserved in each local church the witness of the Apostles, and they were linked organically to that witness. This was their primary function. Any authority they might possess sprang from their Apostolicity. They prevented the Church from sinking to the position of one of the Mystery Religions by bearing continuous witness in their teaching and actions, as well as by virtue of their office, to the historical origin of the Ecclesia and to the historical nature of the Gospel, which is Jesus Christ.

# The Apostolicity of the Church

In our modern controversies we Catholics are not concerned primarily with a question of organization. We are concerned with the nature of the Gospel, at a time when there is much vague talk about the independent motions of the Holy Spirit. Taught by the New Testament, we are bound to think of the Episcopate as preserving the witness of the Apostles, and to demand this of the Bishops. The Bishops are not mystical persons to whom we owe some strange kind of undefined mysterious obedience. The Bishops are responsible to bear witness to Jesus Christ, the Son of God, and to hold the Church to that witness. Nor does the Episcopate offer an opportunity to gifted individuals to occupy an exalted position and to tyrannize over those who are endowed to a lesser degree with intellectual or other gifts. The authority of the Bishops depends solely on their link with the Apostles, though we may hope that this link may be productive of virtue and courage and of intellectual and spiritual insight. Such resultant powers are, however, wholly secondary. Nor (and I would like to emphasize this in an assembly of Catholics) do the Bishops represent the whole history of the Church and bring the whole weight of this history crashing down upon our shoulders. There is much in the history of the Church which we should do well to forget or be entirely ignorant of. The Bishops represent the history of the Church only in so far as that history has been controlled by the will of God perfected in Jesus Christ. In this sense they link the past with the creative work of God in the present and in the future.

The Apostolicity of the Church thus defines the relation of the Church to a particular history; the Apostolicity of the Church rivets the Church to that history by asserting that the Church belongs to the Gospel of Jesus and that it preserves the witness of his Apostles; and, finally, the Apostolicity of the Church presents the world with an ultimate issue—the issue of Life or Death.

# The Apostolicity of the Church

## The Apostolicity of the Church—II

C. S. GILLETT

### I

 HE argument which has been outlined so admirably in the paper you have just heard is still fresh in your minds, and one of the points which the reader made towards the end of it has suggested to me a subject about which I would like to make a few remarks. "We Catholics," he said, "are concerned with the nature of the Gospel, at a time when there is much vague talk about the independent motions of the Holy Spirit." That is the sentence I want to underline. I believe that everyone who is even slightly conversant with the shape and trend of religious thought or religious controversy at the present time will agree with him very heartily about the kind of talk he means; and the point which I want to emphasize is that, being, as he says, "much" and "vague," it is also very stupid and very dangerous. There is, as you know, a cry with which the platforms of all our public halls and, I suppose, the corridors of all our newspaper offices perpetually resound, the cry for a "more spiritual kind of Christianity"; and we all know only too well how much each one of us needs exactly that. But the cry as we hear it now is degenerating into a slogan, and in that process words are liable very rapidly to lose all trace of their true and original sense: to become narrowed and debased, twisted by prejudice and coloured by party feeling. And the misinterpretation of the word "spiritual" seems already to have reached a very high point of absurdity. I myself have read pronouncements about Reservation, for example, which logically would make any doctrine or use of the Holy Sacrament purely "magical"



# The Apostolicity of the Church

and not "spiritual" at all, unless a belief in "the invisible thing signified" were abandoned altogether, and the "nature" of a Sacrament utterly "overthrown." Now all that kind of muddle-headedness is, in one aspect, no doubt merely contemptible and ridiculous; but underneath it there lies a half-conscious, half-concealed, but very dangerous theory—the theory, I mean, that the power and influence of the Holy Spirit is exercised upon and manifested in and realized by individual Christians (and even by Christians in a self-constituted group), but not specifically, not so strongly and certainly, possibly not at all, in the ordered, organized, institutional, and sacramental life of the Catholic Church itself. The theory is not often stated or acknowledged in any such set or unequivocal terms, but ultimately it is this and nothing else which lies behind the current use of the word "spiritual" as an antithesis, not of "natural," or "worldly," or "bodily," but of "traditional," or "sacramental," or (above all) "institutional." The movements and monitions of God, we are to understand, are "independent"; and whenever we find ourselves opposing on the ground of loyalty to our Catholic trust some risky experiment or adventure, we are instantly upbraided with being disobedient to the manifest guiding of the Holy Ghost. We are fighting against God. It is on this principle that a whole series of demands is being made—some foolishly and irresponsibly, by Christians only in name, but others seriously, by educated members of the clergy and laity. Every day you can read speeches, or articles, or letters about the South Indian scheme, for example, in which the arguments would be worthless, would hardly be even intelligible, except upon the unexpressed assumption that the inspiration of the Prophets in the earliest Church was somehow of a higher power, stood somehow upon a higher level, than the inspiration of the Apostles; and that a movement for ultimate reunion with the Churches, which have clung continuously to the ministerial principle and system in its primitive form, is somehow less visibly and certainly the work of the Holy Spirit than a movement for immediate reunion with those who have ignored or have rejected it. What it comes to is that, in the view of a great many pious, earnest, and devoted people, any

# The Apostolicity of the Church

very strong personal predilection, any very deep personal aspiration or desire (in matters which concern the life and activity of Christians) tends to be automatically identified with the guiding action of the Holy Spirit himself.

I am quite sure that the danger of that tendency cannot possibly be exaggerated. To yield to it means inevitably to make an individual subjective assurance the test of religious reality and truth—of the virtue of Sacraments, of the value of doctrines, of spiritual progress in the Christian life. It teaches people to despise theology, and repudiate authority, and belittle tradition. It encourages, in short, all that sentimentalism, all that distaste for coherent thinking, all that contemptuous rejection of moral discipline and religious obligation, from which the Christianity of English people suffers so disastrously already. Once you allow individual experience, in the sense of individual feeling, to be regarded as its own guarantee, you will very rapidly cease to have a religion. You will only have a few emotional preferences dressed up to look like one. It will neither be necessary, nor even possible, to discriminate, to “try the spirits,” to make intellectual decisions; least of all, in the end, will it be possible to frame any direct or reasoned answer to the crucial question, “What think ye of Christ?” And the real danger, as I see it, in many of the projects and proposals set before the Church in England to-day—set forward by men of quite indisputable sincerity and devotion—is that half unconsciously they are surrendering to the emotional atmosphere of England without counting the religious cost to Christendom. Half unconsciously, they are taking the line of least resistance, the line that appeals most swiftly and easily to a great mass of people who have adopted a “Religion of the human heart” of a kind with which Catholic Christianity is not really compatible at all. And so they want “everyone to win and all to have the prizes.” They want us not so much to grieve over our differences, as indeed all Catholics must, but to forget that they exist. They want us to eat our cake and have it too—to be soothed and satisfied by what they call “the Catholic tradition” or “the historic episcopate,” while letting go the doctrine which makes them anything more than venerable but empty words. That is the real

# The Apostolicity of the Church

danger, that we should try to build the House of God upon the sand, the sand of sentiment and compromise and ambiguity; that we should create a warm and friendly fog and call it the unity of all English Christians.

## II

And so, to me at any rate, there seem to be, at this particular moment, two things which all who profess themselves Christians ought specially to bear in mind.

(a) First, how intimately, how essentially, the special mission of the Holy Spirit is seen, as we read the New Testament, to be linked with and dependent upon the life of Jesus in the flesh and his redemptive work on earth, *and therefore* linked with the "new Israel," the Catholic Church, the Body or institution through which he means that work perpetually to be carried on. And if the provision that God made for the Church is "first, Apostles"\* (the stewards and pastors of our Lord's appointment), and if its succeeding Ministers derive their original authority and commission from the Spirit given through the laying-on of the Apostles' hands, then the movement of that Spirit is no less visible, no less evidently recognizable and significant in the emergence and acceptance of the threefold Ministry than it is in that of the Canon of the Catholic Scriptures or the Articles of the Catholic Creeds.† So the first thing to remember is that in the Acts and letters of the first Apostles, the religion of the Apostolic Church, is not something different from, something less "spiritual" than, the religion of the Spirit. It is the very instrument of its expression.

(b) And then, secondly, let us be quite sure that the modern

\* 1 Cor. xii. 28; cf. Eph. iv. 11.

† The point is not that there may or may not have been, at this period or that, divergences in the development and organization of the Episcopate; the point is that, whatever they may be or have been, the Episcopate itself remains permanently and organically and essentially *one*; that the Bishops are a link with the Apostles, a link with Pentecost and the Pentecostal Fellowship, a link with the *actual history of the Incarnate Life*.

# The Apostolicity of the Church

and popular *disparagement of doctrine* is utterly unintelligent and indefensible; that if the life of the Christian Society is to be healthy and its action right, it must be based upon a true theology. We are told that to insist upon doctrine will raise points of controversy, and points of controversy must, by all means, be huddled out of sight. But the whole Faith is a point of controversy and always will be. Do let us remember that, if the Church has any specific beliefs at all, even the vaguest kind of humanitarianism, there will always be a great many people who refuse to accept them. And thus to say, for example, that we may readily accept and insist upon the episcopate as a necessity for the order and constitution of the Church, but not upon any particular doctrine of its character and its functions, is, to my mind, not merely not true but almost exactly the opposite of the truth. What really matters is not so much the external fact of the Catholic ministry as the purpose of God in giving it to his Church and the inward nature of the gift he gave; not so much the fact that that ministry emerged in a particular form as the *divine reason*, if we may speak so, for its emergence. It is by the episcopate, we are told, that vast and scattered communions have been held together; but if, and in so far as, that is true, it is not the fact of episcopacy that has been the bond of union—it is the common belief in its Divine authority. If we Catholics are resolute to retain the episcopal office in the Church, it is not because we have a superstitious reverence for the title of Bishop in itself (there are many other titles which could serve us just as well); it is simply because we believe that a Bishop is in fact an Apostle, and embodies a doctrine of ministerial succession that is absolutely vital to the Church—the doctrine which alone can ensure not only the continuity of the Apostolic witness, but the secure and certain celebration of those Holy Mysteries by which we are assured that the significance of the work wrought in the very flesh and blood of Christ's humanity is ultimate and universal. If, for the sake of outward "unity," we consent to compromise, to acquiesce in the acceptance of Catholic ordination as a merely outward form, we are implicitly denying that whole body of belief about the Church and the Church's Sacraments of which,



# The Apostolicity of the Church

from the beginning of Christian history, that ordination has been the recognized expression and embodiment.

May I repeat some words that I used in this very place three years ago? "The Catholic Religion is 'woven without seam'; we cannot tear from the texture of it this fragment, or that, and leave the strength of the whole fabric unimpaired."\* I think that many of the liberal sons of Protestant fathers within our own Church seem nowadays to have surrendered to a kind of formalism; they seem to desire to retain the sacramental ordinances of the Church while virtually denying the supernatural redemptive acts, which alone can give them any validity or even any meaning. And I often think that there is a parallel danger for Catholics, too—the danger that in thought and in teaching they should so detach the separate Sacraments, the separate parts and aspects and practices of the sacramental life, from each other and from the structure of their religion as a whole, that their presentation and defence, not only of them, but of the whole Faith itself, is gravely damaged. The antidote is a patient study and a thorough grasp, not merely of the details and decorations, but of the *whole architecture* of that Catholic philosophy which very soon will be the only serious rival in modern Europe to whatever system is to be the intellectual basis of a quite Godless materialism.

## III

And if the Church is to play its part in that inevitable fight, then everyone of us must be ready to go down to the crowded ways of the world eager to see and quick to understand the chivalries and aspirations of all the men and women who are outside our company. Some, you will find, will be searching in the world of nature, or art, or letters—the world of speculative or scientific thought—for mental (even for spiritual) satisfaction. Others, who long for liberty and hate injustice, but who say that they have "no use" for Creed, or Church, or Sacraments, will put us all to shame by the passion of their love and pity for the poor. And it will be for us to point them all, through

\* "Report of the Anglo-Catholic Congress, London, 1927," p. 133.

# The Apostolicity of the Church

these dim gropings after righteousness, these hints and glimpses of the eternal Truth, to that Gospel of the Incarnate Christ, in which alone they find their meaning and their consummation.

With that in your thoughts and prayers, I end by reminding you again of these two things: First, that if we are to do this work for God, this "preaching among the Gentiles the unsearchable riches of Christ," we must not only have a firm hold, but a clear knowledge and apprehension of the Creed we have to preach; and, second, that if, in the strength of that Creed, we are to come out freely and generously, like St. Paul himself, to meet the men who cannot believe it yet, then in all the chaos of their innumerable conflicting aims, amidst all the shifting winds of human fashion and human thought, we ourselves must have *a test by which to "try the spirits,"* and for us, as for him, that test may never be the heat of our own eagerness or the strength of our own feeling; it must always be conformity with the Gospel of God made manifest in human flesh. And that means now, as it meant then, conformity with the mind and action of his Mystical Body, with the doctrine and fellowship of the Apostolic Church.

# First Instruction

## I

### The Theory and Practice of Confession

F. E. BIGGART, *C.R.*



IT is good that in the midst of such gatherings as these in which we are now taking part that place should be found for the deliberate and serious consideration of the Sacrament of Penance. For this is a matter which touches us vitally. Any form of Christianity which deals lightly with sin is not only untrue to the essence of the Gospel, but is in itself foredoomed to failure and extinction. Such a fate seems likely to overtake more than one form of substitution for the religion of the Gospel. And to-day there are not wanting those who tell us we need not bother about what has been called "this sin obsession," but go further and declare that the whole of the traditional Church teaching about Redemption is wrong. They tell us that it was grafted on to what they call the pure Gospel almost from the beginning, and that St. Paul polluted the Christian stream from its source.

We need, then, to reaffirm our faith in a gospel of Salvation and Redemption; in a gospel which saves not by setting before us a perfect example, as unattainable as it is perfect, but our faith in a gospel which saves because man is a fallen and sinful creature and needs to be saved from ruin; and in a

# Theory and Practice of Confession

gospel which, moreover, not only states the fact of our disease, but no less clearly affords the means of our cure.

Over and over again at the street corners we have heard snatches of the familiar refrain :

“ I do believe, I will believe, that Jesus died for me,  
That on the Cross he shed his blood  
From sin to set me free.”

The Salvation Army owes its vitality to-day—indeed its very existence—not to the great personality of its founder, great as that was; not to the self-sacrificing lives of its members, which cannot be denied; not even to its fine and far-reaching works of mercy, but to this supreme fact, that with one voice and insistently it proclaims the cardinal belief in salvation from sin through the merits of the Cross of Christ.

The besetting sin of the Church of England is the apparent—I will not use a stronger adjective—but the apparent substitution for this of a gospel of comfortableness and mediocrity. Embedded in the meshes of its life there appears a satisfaction with things as they are, and a determination to banish whatever would be likely to cause discomfort or to disturb an all too easily disturbed balance and poise. It is found impolitic to lay any stress on the punishment of sin, or on the possibility of incurring the wrath of God; it is even openly canvassed whether there be any such thing. It is judged inconvenient, if not imprudent, to speak of sanctity either as a possibility here on earth or as a goal to be reached hereafter. Indeed, only too often the impression is created that heaven itself is one eternal evensong, perfectly performed, on a never-ending summer evening in one of “ God’s Country Houses,” as Bernard Shaw calls the English cathedrals.

The question for us is this: How does the faith of the Church instruct us to deal with sin and its cure, in order that we may be free and clean to receive and to live in the new life, which is the giving to us of the Sacred Humanity of our Lord through the Incarnation and the Sacraments, and offered to us as the final goal of the human race? St. Paul has very little to say about the Christian religion making us better men



# Theory and Practice of Confession

and women. St. Paul has a great deal to say about our Lord as the Second Adam and as providing in himself a new start for the human race.

The answer to our question is, first, that we must be baptized. For it is by our Baptism that we are made members of Christ. We are brought into a right relation with God, not because we are well-disposed or even respectable people, not because we refrain from smashing lamp-posts or taking away the reputation of our neighbour's wife, but by an act of God in that whilst we were yet sinners Christ died for us. This is what is meant by the "givenness of religion," and we are brought within its range and grip when, in our Baptism, we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven. All this came to us long before we knew it or could know it; long, in fact, before we could do anything of our own initiative.

Our Christian experience starts with an act of God. If I were to be engaged in an argument with anyone about the credibility of miracles, I should first of all want to know if that person believed in God. Just in the same way before I discussed Confession with anyone I should want to know if he believed in the Sacrament of Holy Baptism. That must be the starting-point. If, then, we are able to start from this beginning, we can now proceed to ask how this same religion, of which Baptism is the initial experience, deals with us or would deal with men in general who because of sin have lost consciousness of their membership in the Body of Christ, whether such loss arises, as so often happens, from what we call the weakness of our human nature, or, no less commonly, by reason of wrong-doing consented to and committed with purpose and deliberation.

To this we have a plain answer. We are convinced that the teaching of the Church is plain and that its faith is clear from the beginning. We believe that our Lord himself left us in the Sacrament of Penance a second Sacrament for dealing with sin. I want this morning, if I can, to suggest to you some way by which we can most effectively state what the Church believes in this matter, and briefly to show that our belief and practice is neither novel nor strange, but in accordance

# Theory and Practice of Confession

with Christian tradition from the beginning. For only so can we hope to persuade others to make use of this, as we believe, divinely appointed method of healing.

I must suppose that those of us who are proud to bear the Catholic name, even with whatever degree of unworthiness, are in the habit of using sacramental Confession in obedience to conscience, and at least once a year. I will suppose that if anyone of us is asked, "Why do you go to Confession?" such a question would certainly find a variety of answers. May I give you my own? It will certainly not be that of everyone else. I do not say it is the best one, but I think many of you may have shared in this same experience.

Many years ago I found myself attracted to Catholic worship. I found in its ordered and beautiful liturgy something which appealed to me as nothing else had ever done. I found in it an appeal to my sense of fitness in the approach to God. I thought then, and I think now, that in the Mass not only does art come full tide, but that human expression towards God finds in Eucharistic worship an outlet which is afforded nowhere else. That, of course, is only part of the story. But it will suffice. For having once realized that, I began to examine, not, I fear, with exaggerated humility, the history and the content of that religion in which the Mass is found. I had to go but a little way before I discovered that in the Catholic Church the Mass is believed to be not, indeed, the repetition, still less the mere representation, but rather the daily renewal before God and man of that oblation which our Lord made of himself during his whole life upon earth, at the Last Supper, and on the Cross. An offering made not only in the Heavenly places to the end of time, but stretching backwards in the foreknowledge of God from before the foundation of the world, for even then in the Divine purpose the Lamb was slain.

That was the first thing I discovered—a steady and uninterrupted stream of worship, of worship centred round the altar. I found this stream flowing steadily down the ages; and then I discovered something else, I discovered certain plain, certain unalterable convictions in the minds of the worshippers, and these convictions are expressed in the Creed they

# Theory and Practice of Confession

profess. Embedded in that Creed is that particular conviction which we are considering now, the conviction that our Lord claimed to forgive sin, and that in so doing he claimed to be exercising on earth and in his own Person the prerogatives of God. Nothing less than such a claim could have provoked, as it did provoke, the angry charge of blasphemy; but, further, I found these worshippers no less convinced that he had himself handed on this ministry of forgiveness and reconciliation to his Church. Note where this belief finds expression in the Creed; it comes between the expression of belief in the Communion of Saints and belief in the life of the world to come. To remove it would be to remove from the Creed one of its integral parts. Looking more closely into the history of the Creed, I found that this gift of forgiveness has been from the beginning joined to a belief in the Sacraments of Baptism and Penance. Once that conviction was formed, I had to ask myself the further question: "Can I throw in my lot with these worshippers, not only with those of to-day, but with those with whom they have been joined through all the ages of the Church? and can I at the same time ignore their conviction about God's appointed remedy for sin?" To put the matter as plainly as possible, "Ought I not to be using the Sacrament of Penance?" or, negatively, "What good reason could I bring forward for not doing so?" For my own part, I found that I must use it. I had reached a conclusion which I could not avoid.

In settling the question in this somewhat cold and forensic way, no doubt I shall seem to be presenting the problem from a purely logical and intellectualist point of view. For I have said nothing about what we mean by conviction of sin. Believe me, I do not pass it by because of its unimportance, but rather because I assume its reality, and because at the moment I am concerned not with such reality, but with the means for its outlet. I am not concerned with sin as a disease, for such, indeed, it is, but with its cure.

I came, then, to be convinced that the cure for sin after Baptism is to be found in the Sacrament of Penance, and for the reasons which I have given.

I do not say that I found then or that I find now that the

# Theory and Practice of Confession

treatment is easy. I do not. But I would say that to give up the habit of making my confession would be, so far as I am concerned, not only a withdrawing from the fulness of the Christian fellowship, but it would be an action fraught with gravest peril for my own soul. Such a conviction comes to me from my own spiritual experience; but it is continually being strengthened and reinforced by my knowledge of Catholic experience both in regard to the past and in regard to the lives of men and women of to-day.

Such, I believe, to have been the experience of many besides myself. But it will be said in answer to all this: "Very well, do as you like in this matter; no one can prevent you going to Confession if you want to, but you have no right to force, or to pretend to force, your convictions on other people. You have chosen the course of conduct which appeals to you and meets your need. Let others do the same."

That is the challenge which I think we are bound to accept.

Let me attempt some further consideration which may help to persuade men to the use of confession.

1. Do not separate, do not isolate, the Sacrament of Penance from the whole sacramental system of which it is part. For that system, like life itself, cannot be divided into water-tight compartments. The sacramental life must be considered as a whole. This is not the moment to discuss in detail the sacramental life of the Church. Christian people throughout the world are divided, divided as by nothing else, into those who do accept the sacramental way of life and those who do not. To convince men of the latter group we have need of philosophy as well as history. We should have to inquire of them how they can reconcile their belief in a non-sacramental religion with their belief in the Incarnation of the Son of God. (That is, of course, assuming that they do believe in it.) We should have to ask them why, when God chose to make the supreme revelation of himself, he chose to make use of a human body and to manifest himself in terms of Matter, Time, and Space; and why, if that were so, he should institute a religion for his disciples on wholly different lines. We should have to ask whether such a purely spiritual religion can, or could ever be, thought of as a natural religion for men



# Theory and Practice of Confession

who, till they die, find in the material world the normal means of self-expression in their relationship with their fellow-men and with God.

Into all that we cannot enter now.

I only refer to it for this reason, that once having accepted the sacramental view of life, can there be any valid reason for separating from it God's way of dealing with sin and forgiveness?

2. But you are aware that all this may be granted and yet that reasons for not using confession may be advanced on other grounds. We are told that whatever may have been the custom in former times, and whatever may be the custom now, in other places, the use of sacramental Confession must always be a purely voluntary matter for members of the English Church. We are made a present of the fact, for it is a fact, that in the Church of Rome, at least since A.D. 1215, and in the Orthodox Churches of the East, confession is required at least once a year of all the faithful; but that that condition is not imposed upon members of the Anglican Communion. Now, before any one of us takes refuge under cover of that plea, it would be well to remember that there is, so far as we are concerned, one valid reason far beyond all others for our membership in that body. It is that she is what her name means, the continuous organization of the Catholic Church in this land, she is not a sect amongst sects, she *is* the Church here in England. At no moment of our history has she ceased to be the Catholic Church of England, and, therefore, if we lay claim, as we do lay claim, to enjoyment within the English Church of all that belongs by right to members of the Universal Church, we jettison our whole position and weaken the whole ground of our appeal, if, in a matter of discipline, we take refuge by following the less arduous way, and that on the ground of the rights of individual choice. For it is not true to say that the Church of England has made optional the use of sacramental Confession in the sense that she has substituted something else for the Sacrament of Penance; the truth is that she places the responsibility for the use of this sacrament upon the individual conscience, and that is quite another matter. I should certainly hope that any Catholic would use confession

# Theory and Practice of Confession

for reasons more compelling than that of external discipline only, valuable though such discipline is in times of difficulty and strain. I should certainly hope that any Catholic would make use of any sacrament not primarily because of any pains and penalties imposed upon neglect from without, but rather because of the positive compulsion from within, the compulsion of a loving heart and the appeal of the love of God.

3. My third plea would be this. Whatever else may be said about this age in which we live (and I am not going to say that it is worse or better than any other age—such comparisons are easily made, but far less easily substantiated, at any rate, in the region of morals), this at least may be said, that we live in an age when the whole question of authority is in the melting-pot. And there is no sphere in which authority is more keenly debated than in the domain of religion. For many years past in this regard or in that we of the Anglo-Catholic Revival have been asked, "By what authority doest thou these things, and who gave thee this authority?" I trust we shall always be able to give an answer at once true, satisfying, and complete. We recognize the Catholic rule of faith and practice as the undisputed mistress of our life and actions. There will still be large areas in which there is room for individual liberty and expression. There always has been. I have little doubt there always will be.

But, none the less, the Church of England appeals, and has consistently appealed, to the mind and conscience of the undivided and universal Church. If ever, which God forbid, that appeal should cease, or if in her formularies that appeal should be disallowed, then disaster lies ahead of us. We shall have forfeited our claim. But that day has not yet dawned, and, please God, it never will.

Meanwhile, it is the paramount duty of us all to see that in regard to this matter which we are discussing this morning we at least are loyal in practice to the rule and custom of the whole Church of Christ. I know of no other means so direct and far-reaching in its effects upon others, no less than upon ourselves, as a revival on a large scale of the use of sacramental Confession; of sacramental Confession used on a basis of intellectual conviction; used on a basis of personal piety and

# Theory and Practice of Confession

devotion; used as a definite offering to God as a satisfaction for sin, and as an act of courage if it hurts even when it heals; as part of the sufferings of Christ left over for us to share for his Body's sake, which is the Church.

## II

### Confession

R. B. ABELL

O the Christian sin is admittedly the worst thing in the world. It is the deliberate revolt of man against God, of the creature against its Creator. The results of sin, therefore, both in the world at large and in the life of the individual, are naturally disastrous. They are to be seen in the havoc, misery, decay, which afflict human life. For the individual, persistence in sin involves nothing less than spiritual death. Such a condition of things demands a remedy. Sin, being an offence against God, deserves God's punishment. It would not be consonant with the justice of God for sin to be condoned. Full satisfaction must be made for the outrage done to the holiness of God. This man of himself could never achieve. But it was achieved on the Cross by Jesus Christ, God made Man, "who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Forgiveness was thus made possible for man. Yet man on his part must still offer the best satisfaction that he can, uniting it to the complete satisfaction offered by Christ. He must "fill up on his part that which is lacking of the afflictions of Christ." God's remedy for sin lies in the willingness

## Confession

to bear the punishment due to sin and the penitent desire for forgiveness. At least these are the necessary conditions on the side of man for the acquisition of the Divine remedy. Confession, or the Sacrament of Penance, as it is more properly called, is the Sacrament of Punishment. As primary evidence of true contrition—that is, of genuine sorrow for having offended the good God—it looks for the firm purpose to offer satisfaction or expiation, to undergo the punishment which is due for sin. In response, God on his part applies to the penitent soul, through the merits of the Precious Blood of the Redeemer, the Divine remedy of his forgiveness or absolution (freedom) from sin.

It has been necessary to state the doctrinal principles which underlie the practice of Confession because they are widely misunderstood. Many people think, for instance, that the main value of Confession is as an evacuant of the troublesome consciousness of sin. Such a view will often take them no further than making some kind of self-examination and act of contrition part of their private prayers. If they approach the confessional at all, it will still probably be chiefly with a view to getting some measure of heart's ease from the kindly counsel of the priest and the reassuring words of absolution. It is not pretended that such spiritual comfort is not the usual concomitant of a good Confession. It stands to reason that it should be so. But the primary purpose of sacramental Confession remains. It is the discharge of a debt. It is the voluntary endurance of a discipline. It is the effort on the part of man not to leave a stone unturned so that beyond all deserving his soul may yet receive the wholesome remedy of Divine forgiveness.

Looked at in this way, Confession provides its own answer to the oft-repeated question: Is Confession necessary or of obligation? Granted the deadly effect of sin upon the soul, the soul cries out for healing. And healing comes, as so often in the physical world, by way of pain, of punishment. A man may shrink from the further suffering of the body involved, for example, in an operation; then his malady remains. A man may refuse the torture of self-knowledge, humiliation, reformation, imposed upon him by Confession; then he abides in his



# Confession

sins. But the pain which he has to endure in making his Confession may be compared with the pains of Purgatory. Being remedial, they are hopeful and happy pains. As St. Catherine of Genoa says, "The happiness of Purgatory is only less than the happiness of Heaven."

Another common question may here be answered: Is not general confession of sin in public or private prayer sufficient? Apart from the fact that such general confessions, though they are a fitting indication of the humble approach of man to God, tend through sheer force of habit and repetition to become formal, stereotyped, and eventually meaningless, there is a graver reason for their insufficiency. It lies in the fact that they are "general." To borrow the metaphor from medicine once again, it would not help the doctor much in his work of healing if a concourse of people gathered in his surgery crying, "We are sick, sick," and refused to particularize further on the nature of their sickness. So a necessary condition of Confession, if it is to secure the Divine healing, is that it shall be particular, individual, personal. It is the unbaring of the soul to the knife, if need be, of God's justice and compassion.

On rational grounds this need for particular Confession must surely be clear. It may be illustrated simply from a quarrel between two friends. The whole world accounts the offended party justified in refusing to forgive the offender until he has owned up frankly and fully to his offence. No general apology or expression of sorrow would be deemed sufficient. It is the same with God. If the sinner is to hear the salutary words of forgiveness spoken in his ear, if thereby his soul is to be restored to the grace of God's favour, he must fulfill the conditions by which that blessed result can be achieved. He must enter with courage and contrition into the full story of the sin upon his soul.

Against the nebulous metaphysical conceptions of current philosophy and the consequently vague notions of spiritual reality which are prevalent to-day, it is important to assert the hard practical aspect of the dealings of God with man which is implicit in all the Sacraments, and not least in the Sacrament of Penance. The Sacraments convey what they were ordained by God to convey, apart altogether from man's diffi-

## Confession

culty in understanding by his reason how this can be so. They are, like the Incarnation itself, of which they are the outflow, essentially supernatural, supra-rational. So the washing with water works the miraculous cleansing of the soul in Holy Baptism. So in the Eucharist bread and wine are changed into the Body and Blood of Christ. In the same way the words of absolution spoken over the penitent sinner bring to his soul pardon through the Precious Blood. Indeed, the whole sacramental system, sane, practical, divinely instituted to meet the uttermost needs of man, is the surest antidote to unhealthy, neurotic, pathological states of mind or soul. Its clear-cut certainty is as healing light to souls that have been groping in the darkness of doubt about the very existence of the spiritual world at all, or despair at their own moral or spiritual condition. The assurance conveyed to them by the firm words of God's forgiveness sends them out again into a new world. On the other hand, the Sacrament of Penance is in no sense magic, any more than the other Sacraments. It does not involve a paralyzation of the will by the action upon it of supernatural power. As with the Eucharist, the right dispositions, in this case faith and penitence, have to be present in order that the recipient may receive to the full the "virtue" of the Sacrament. A wilfully incomplete or impenitent Confession invalidates the effects of the words of absolution pronounced. It will be seen then that the condition of the penitent, far from being that of passivity or semi-hypnotization, is one of active, conscious co-operation of the will with the Divine Will of God the Absolver.

Another common objection to the practice of Confession may be dealt with at this point. It is said to be morbidly introspective. It does look within, not for the love of looking nor for the love of what it sees, but in order that it may cast out what offends. That is not morbid but remedial. It is the only way to acquire true moral perspective. "First cast out the beam out of thine own eye; and then shalt thou see clearly. . . ." Poets, musicians, artists, if they were not to sit in judgment on their own work, would have scant hope of making progress in their art. Indeed, the worst poetry, music, art, in the world is the output of those who through lack of

## Confession

discrimination or knowledge have gone on producing for the sake of producing. The sin which brings death to a man's soul is his own work—a grave matter, committed with full knowledge that it is sin and full consent of the will, in deliberate conflict with the known Will of God; otherwise it were not sin. And the effort at introspection, always assisted by the illumination of the Holy Spirit, enables him to see the evil and get rid of it before it grow too large and take possession of his whole being.

Bound up with this objection is often found another, that it is retrospective. It is equivalent to worrying over the past while the main business is with the future. That is true. But unless we are to sweep away history as a thing of no value except to the antiquarian, unless we are to disallow the maxim that a man learns by his mistakes, we shall grant that the bearing of the past upon the future is vital and cannot safely be neglected. So Confession looks back to the past for the deterrents which shall free the future from the mistakes which have marred the past. But, more than that, Confession is a personal matter between God and man. The past does not simply represent events to be regretted but offences to be atoned for. They may have fallen into temporary or complete oblivion on man's side, but God never forgets. "These things hast thou hid in thy heart: I know that this is with thee. If I sin, then thou markest me." "A thousand years in thy sight are but as yesterday." And man has got to try to remember. So when he makes his Confession after prolonged and careful retrospection, he asks forgiveness also for the sins he "cannot now remember." After all, this is no more than we ask of one another. We will not accept forgetting or glossing over or excusing a past offence. If relations are to be resumed, some form of apology, amendment, satisfaction, must be made.

A misconception frequently arises in the psychology of Confession as to the quality of contrition or sorrow for sin. Contrition is condemned as an emotional state which constitutes a poor apology for past misdeeds, and is in itself weakening to the soul. But contrition is primarily an effort of the will, not of the emotions, though, as in any act which involves the whole being, Confession is necessarily accompanied by a re-

# Confession

action of the emotions. Floods of tears are not indispensable signs of true contrition; they may pass as a storm which washes the surface but leaves no permanent effect behind it. The conversion or re-direction of the will, which is the grim business of Confession, calls into play quite another order of qualities. The depth of penitence is not to be measured by the first pangs of compunction which may accompany it, though these may be the necessary instrument of the soul's awakening. Rather is it to be gauged by the calm courage and diligence with which a man faces himself, perhaps for the first time, in self-examination, strips himself of all the illusions which he and others have woven about him, and sees the worst there is to see in him. It is exemplified again in the humility (the bravest of the virtues) with which he approaches the confessional, there to accuse himself fearlessly and unreservedly before God and his fellow-men. It is seen above all in the strong purpose of offering satisfaction.

People are often heard to say that they will never go to Confession because they will allow no man to stand between their souls and God. Reference to the mediatorial functions, which from time immemorial have been indigenous in the priesthood of all religions, might be deemed sufficient answer to this difficulty. But such an argument may carry little weight with those who regard the usages of institutional religion as travesties of true religion. Appeal may then be made to the general principle of God's dealings with man according to the natural order. It is mediatorial through and through, in the sense that God is ever using the media of men and material things in order to reach the soul of man. His relations with man cannot be confined within the compass of his direct and immediate communion with him, Spirit with spirit. The creation, procreation, sustentation of man, apart from those spiritual and moral influences which God brings to bear upon his life through other men and other means, depend upon the use by God of mediate matter to achieve his purposes. The Incarnation is the supreme instance of this Divine economy, wherein God took manhood into himself and united it to his own Person in order that thereby all manhood might be restored to union with him. The law which governs the Sacra-



# Confession

ments of the Church is an expression of the same principle. God employs external means as vehicles of the saving grace which he would impart to the soul of man. A Sacrament is "an outward and visible sign of an inward and spiritual grace given unto us." Just so in the Sacrament of Penance God uses the offices of a priest, a brother-man, in the absolution of his brother-men. It is necessary to stress the word brother-man. For here, in addition to the Divine commission which the priest has received to hear the sins of other men, is to be found a second reason which also gives him the right to do so. Man is a social being, and all his activities, including his sins, have social consequences. In sinning he sins not only against God but against his fellow-men. If "one member suffer, all the members suffer with it." In confession to the priest he confesses not only to God but also to the representative of his fellow-men. And in receiving absolution he receives not only God's pardon but theirs. Furthermore, when the part of the priest in the confessional is examined more closely, it will be seen to be free from the objectionable features which are frequently associated with it. The priest sits in the Tribunal of penance—

(1) *As father.* As one writer has said, "The priest bears the name of father, a title which he shares with the eternal Father, from whom all paternity in Heaven and in earth is named." He is the father who awaits anxiously the return of the prodigal son. To this, the most delicate work of his ministry, the priest brings by the grace of God the patience and understanding, the strength and gentleness of a father.

(2) *As physician.* Sin, as has been pointed out, is sickness, sometimes deadly sickness, of the soul. The penitent comes for cure. The priest possesses the skill of the physician in detecting, diagnosing, prescribing for, disease. He is furnished with the power to apply to the soul the Divine remedy for sin.

(3) *As teacher.* The seed-bed of sin is ignorance—ignorance, that is, of the hideousness of sin and the loveliness of virtue—and the atmosphere in which sin thrives most readily is the dark, damp atmosphere of doubt—doubt of the possibility of recovery and of the everlasting mercy of God. The priest by his wise counsel endeavours to bring the illumination

# Confession

of true knowledge of itself, of sin, and of God to the soul of the sinner.

(4) *As judge.* This is his greatest office. Sin may not lightly be forgiven. It is, like all other offences, a matter for judgement. It rests with the priest, as the chosen and authoritative representative of God, in declaring that forgiveness is granted or withheld, to pronounce the sentence of judgement.

Another human factor in the Sacrament of Penance, the choice of a confessor, may be dealt with here. It must be remembered that the personality of the confessor is only a secondary consideration. Whatever personal gifts a particular priest may possess as a director of souls, his main value to the penitent is the supernatural power which is his to absolve. Indeed, the personal attractiveness of a particular priest to an individual often provides the best reason for that individual's seeking another confessor. Normally, it is usual to confess to the priests of the parish. It is part of their tutelage of the flock to shrive the penitent. If there be just cause for doing so, there is no impediment to confessing to some "discreet and learned" priest elsewhere.

It may be well to give a summary of the conditions upon which, and upon which alone, the great gift of sacramental absolution may be had.

1. *Contrition.*—Contrition, as has been shown, is not purely emotional. Nor is it purely natural. Rather it should have a supernatural quality. As distinguished from a sorrow for sin which is grounded in self-pity, it is an attempt to rise to God's point of view about sin—the view that sees in sin not only the degradation of human nature but sacrilege, profanation, blasphemy, against the awful holiness of God. Such sorrow is to become sovereign in the soul, greater and more enduring than all the sorrows which rend the heart of man. From a reluctant turning away from the allurements of sin it is to develop into a positive loathing and detestation of sin. From a vague intention not to sin again it is to harden into an overmastering passion for amendment.

2. *Confession.*—The matter for Confession is actual sins

# Confession

committed in thought, word, deed, or omission, against God or neighbour or self; not thoughts, feelings, opinions, except in so far as they are definitely sinful. "Thus and thus have I done" is the burden of a good Confession. Moreover, it must be complete. Not only the quality or heinousness of particular sins matters, but also the quantity, the number, so far as can be remembered.

3. *Satisfaction*.—The progressive, upward movement of this spiritual experience is expressed in the work of satisfaction. The spirit which informs it is the willingness to bear the penalty of sin. It is manifested in careful performance of the penance or punishment task allotted to the penitent by the priest. Its fruits will be borne in the deepening desire to avoid the occasions of sin, to grow in holiness, to walk simply and humbly along the Christian way of prayer and fasting and almsgiving.

In conclusion, it may be of service to deal briefly with two important practical points. The first concerns the frequency of Confession. The precept of the Church enjoins upon the faithful the necessity of confessing their sins at least once a year. That may be taken as a minimum of obligation by which the Church in her compassion desires to embrace the greatest number possible within the company of those who have fulfilled their Christian duty. But it must be interpreted in the light of the mind of Christ and the Church on the subject of sin. The conscience is each man's accuser, and if a man fails to "quiet his own conscience" he should resort at once to the confessional. This may recur frequently or infrequently. The actual frequency of regular Confession is usually determined by the frequency of Communion. It is a matter for the individual's confessor to decide.

The second is preparation for Confession.

(1) *Self-Examination*.—Sacramental Christianity presents throughout the picture of God and man working together. So it is here. The unaided efforts of a man by means of self-scrutinization to find out his sins puts him at the mercy of his common human frailties—the limitations of his power of memory, the tendency to self-deception, the obliteration of the

## Confession

true standard of judgement. He must pray for the illumination of the intelligence, the light of the Holy Spirit, by which he will be enabled to measure himself by the standard of Christ himself. That is the ultimate criterion of the consciousness of sin. Many people set aside the practice of Confession as not necessary for them because they have never stopped to think seriously about the condition of their souls at all. Many more, afflicted with a vague feeling of spiritual uneasiness, are yet content to take their chance with the rest because they have never exposed their souls to the arc-lamp of the Divine righteousness. "Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance."

(2) *Contrition*.—It is necessary to emphasize once again in this connection the vital importance of true contrition. For therein lies the real death-blow to sin. It comes not by nature but by grace to those who seek it diligently in prayer. It comes most surely to those who by constant meditation on the Crucifix attain to some degree of self-identification with the Crucified who was "made sin for us." So can they feel something of the shame and suffering which it cost to redeem the world; so in regard to the sin which caused that shame and suffering can they come to share in the Divine sorrow of the Redeemer himself.



# Second Instruction

## I

### Holy Communion

C. P. HANKEY



IF someone asks us, "Have you received the Sacrament?" it is fairly certain that we shall assume that he is referring to Holy Communion, although it is only one of several sacraments which he might have in mind. This is very significant; we are recognizing instinctively how true that is which the Catechism says about Holy Communion, that it is "generally necessary to salvation."

On a subject of which it can be said that it is necessary to salvation, it is obviously important that our minds should be as clear as possible. We ought to be able to answer such questions as: "What is Holy Communion?" "Why and how should I receive Holy Communion?" and to the answering of such questions I will try to set myself, though it is not at all an easy matter to discuss, even if one has unlimited time at one's disposal.

Now, it is very much easier to help people about the other means of grace—about such matters as their prayers, or spiritual reading, or their confessions—for in these others we ourselves have to do a great deal, and to learn to do it as skilfully as possible. There is the definite question to be answered: "What ought I to be doing in order to make better use of this means of grace?" And there is, of course, in a way, the same question to be answered in regard to Holy Communion—and yet somehow here it does not seem to have nearly the same

# Holy Communion

importance. The reason for this difference is, of course, that the Holy Communion is so supremely the answer to the question "What is God doing and what is God giving that I may become what I was made to become?" It is not so much "What must I do to be saved?" but "What has God done to save me?" For among all the means of grace which God provided in his tender mercy for his children, there is about this so supremely the element of "givenness." There are, indeed, things that I must do, conditions that must be fulfilled; but the overwhelming fact is that God is here giving us the food of our souls. God is "feeding the young ravens that call upon him." Yes, it is like that. These unfledged birds—these unlovely souls of ours—cry out for the food they need, and the Father comes on strong wings to bring it. The only other thing that is required is that the unlovely youngsters shall have the power to digest it.

## WHAT IS HOLY COMMUNION?

If I were to attempt to answer fully the question, "What is Holy Communion?" it is obvious that I should have to devote the whole of the rest of my time to it. But the question is answered sufficiently for our present purpose if we note its place in the scheme of our salvation.

No means of grace can be thought about with profit without reference to our final end, and with that final end of man the Holy Communion is connected most intimately. Now our final end is perfection, and this perfection is to consist in the fact that we become transported with happiness not because *we* have got something that we want very much, but because someone else has got something that he wants very much. It will consist in the fact that the charity of God has so deeply and completely penetrated into us that, without a thought of its consequences for ourselves, we shall be lost in the joy of knowing that God has at last got his desire—the thing that Heaven yearns for him to have. Listen to this vision of what it will be like when that happens: "A voice came out of the throne, saying, Praise our God, all ye his servants and ye that fear him, small and great: and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the

# Holy Communion

voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come and his wife hath made herself ready." There is a picture of the joy which is to fill all created things, and the cause of that joy is that God has what he desires. He possesses utterly what he loves.

Note carefully its twofold nature. It is first the union of himself with his beloved, the Lamb of God; and, second, because Jesus Christ our Lord united himself to us, threw in his lot with ours, set himself to ransom, heal, and restore us all, there is this other fulfilment of desire, that God holds close to himself at the end of all the days of the world a humanity which has attained its full stature, its real being. United to Christ our Passover, our sacrifice for sin, we are to be given to God without "spot or wrinkle or any such thing." The end has come when Christ delivers up the Kingdom to God, even the Father, having put down all rule, all authority and power.

When we remember like this our final end we are able to see quite clearly what the Holy Communion is. It is a fore-taste of this glorious consummation; it is a preparation for this glorious consummation; it is the beginning of that moment when the Lord God can look upon that which he has made and experience utter joy as he takes it to himself.

We shall expect to find, therefore, and we do find, two great acts in Holy Communion corresponding with those two ultimate experiences of God, the twofold nature of the consummation. The first is connected with the consecration and the second with the act of receiving Communion.

(a) There is the act of offering to God the Holy Victim, Jesus Christ, who offers himself on our behalf in his perfected humanity. This occurs after the consecration. Here we see God receiving already in this our day an offering quite perfect. Something is then happening here on earth which is the very same as that wonder which causes the cry to be raised in Heaven: "Alleluia, for the Lord God omnipotent reigneth: the marriage of the Lamb is come."

(b) There is the act of receiving Holy Communion. At that

# Holy Communion

moment we cannot help having our minds filled with the great wonder of the gift he is giving to us. But if we remember *why* he is giving us this gift we shall be better able to think also of what it is which God is receiving. As I am united to Jesus by Holy Communion, as he offers himself, God is, in a sense, receiving me. But he is not receiving me just as I am, but—

“Just as I am, without one plea  
But that thy Blood was shed for me.”

He is receiving me most intimately united with Christ crucified. Something is then happening here on earth which is not, indeed, that moment when God receives from humanity what he desires, but which leads quite directly to it. And this is why, at the time of Holy Communion, we are often able to say with exceptional sincerity: “O my God, I am not mine own but thine,” and “O my God, I desire to love thee with all my heart and mind and soul and will.” For a little, anyway, our life has a kind of consummation. We are ourselves doing a heavenly act and behaving in a heavenly way, for we are offering ourselves to God united to the Sacred Humanity of Christ our Sacrifice, and we are adoring.

## WHY WE SHOULD GO TO HOLY COMMUNION

After what we have just been thinking about, it seems hardly necessary to consider the question of why we should go to Holy Communion. But I do not think it is ever safe to neglect answering that question for ourselves. We have to keep such a very sharp lookout upon our greediness and intense preoccupation with our own interests. It is so fatally easy to answer the question, “Why should I come to Holy Communion?” by simply saying, “But I need it; it will be a great help to me in making me good. I want to be better; receiving Holy Communion will make me better. Therefore, I will receive Holy Communion.” That sort of reasoning has not got much to do with true religion, has it? In fact, that seems definitely to degrade religion, when we regard such a gift as merely a help to being good. Just remember, then, the words of that familiar hymn which I began just now:



# Holy Communion

“Just as I am, without one plea  
But that thy Blood was shed for me,  
*And that thou bidd’st me come to thee,*  
O Lamb of God, I come.”

I am going to Holy Communion because Jesus bids me to do so. It is a matter of doing what I am told to do. We will always, please, do it like that.

Such an answer to our question clears the ground of so many difficulties. On the one hand it prevents us from going to Communion for such a reason as I suggested just now, or because we feel like it, or any reason of that kind. On the other hand, it prevents us from advancing as a reason for *not* going to Communion that we are not worthy to receive so great a wonder, even though we have done all that we can do to show that we are sorry and mean to be better.

And because it is a matter of obedience, the will comes into this much more than the feelings. God never says to us, “Now, you simply must feel this,” but he does say, “You simply must do this,” and it is never something that we cannot do. Here is, anyway, one of the things which he has expressly bidden us to do which we can do.

We will try, therefore, to give the first place in our minds to this fact, that we receive Holy Communion for God’s sake and not for our own. Jesus requires us to offer ourselves, soul and body, to God, and he provides a sacramental means by which we can do so in union with his all-holy offering of himself. The Lord God, looking on the anointed face of his Son, is to find us in him. By the act of receiving Holy Communion we take—we are given, rather—our true place in God’s great scheme of redemption. Yes, that is it: we are given our true place in God’s great scheme of redemption. We begin here, in this act, to find our true selves.

## HOW WE SHOULD RECEIVE HOLY COMMUNION

We must now begin to think what *we* have to do in order that our Communion may be to us the means of grace which God intends they should. Holy Communion is indeed some-

# Holy Communion

thing given by God, but we have to be able to receive it, and we must now turn our attention to this. I am going to confine myself to three matters only: our preparation, our thanksgiving, and to the question of the frequency with which we receive Communion.

(a) We begin with our preparation. And here I am not going to tell you what prayers I think you ought to say, and how often and when they should be said. It would be silly to attempt anything of the kind in speaking to a lot of people. There is a subject of far greater importance to be considered, and one which has to do with all of us equally. For, in thinking of our preparation what we really need to know is, what sort of people we need to be in order that we may receive Holy Communion.

If we are going to keep our minds clear about this, it is essential that we begin by being quite clear about the nature of the sacrament. We can always tell what sort of thing it is that God is giving and doing in a sacrament by observing the nature of the outward and visible sign which he has chosen for conferring the particular grace. When we find, for instance, that water is to be the outward sign of baptism, it is obvious that the inward grace of that sacrament is going to be cleansing and forgiving, since water is used for cleaning. So, also, since we find that the outward signs in Holy Communion are bread and wine, it is obvious that the inward grace is going to be the feeding of our souls, since bread and wine are used for food.

I hope you will not feel insulted because I have made such an obvious remark, but it is so important that we should be clear about this that I feel no shame at all about making it, and I will even make it again in another form. In the matter of our preparation for Holy Communion, it is vital that we should remember that one does not say, "Jesus is coming, I must be ready to receive him," but "Jesus is coming to be my food. I must be in a state to be fed." For the vital point is that Jesus is not present sacramentally in order to be present, but he is present sacramentally in order that by eating the Flesh of God's dear Son Jesus Christ and drinking his Blood "we may evermore dwell in him and he in us."

Now see what follows from this in the matter of our prepara-

# Holy Communion

tion. The first great condition which must be fulfilled is—*that we must be already alive*. We do not press food between the teeth of the dead; they can no longer be fed. We have got to be living persons—that is, in the case of this spiritual food, our souls have got to be alive, what is technically called “in a state of grace.” This cannot be better put, I think, than it is in the Catechism:

*Question:* What is required of them who come to the Lord’s Supper?

*Answer:* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

That is a perfectly sound description of a living soul; such a soul, and only such a soul, can be fed with the Bread of Life and be nourished by it.

Remember, there is no legal process by which this aliveness can be obtained. It is not my business to enter here upon the subject of repentance and sacramental confession, though I should need to do so if the subject were not being dealt with separately; for the absolutely essential part of preparation for Holy Communion is, that we should have repented and have entered upon the life of penitence. We say, then, “I do not come to Communion unless my soul is already alive. If my soul is living it must need food, for all living things require nourishment. I come alive through penitence. I grow through receiving the Bread of Heaven.”

(b) I can only say a very few words about thanksgiving, and very ordinary words, too. Here, again, it would be absurd for me to make suggestions to you all about the precise prayers which should be said at the end of the service, or with your other prayers at night. What we are really concerned to do in our thanksgiving is to show that we are living souls. The best way we can do that is by the nature and strength of our purpose of amendment. We may put the matter in this way. We receive appeals from hospitals for financial support. These appeals sometimes announce: “This hospital has a debt of

## Holy Communion

£10,000, won't you help to pay it off?" At other times they say: "We need £10,000 to open a ward in which we shall be able to look after so many more sick people." Speaking for myself, I find the second sort of appeal more moving, and I cannot help thinking that God may well grow weary of continual appeals from us to pay off our debts—to make up lost ground. What he gives us in Holy Communion is for newness of life, and the best way of showing our gratitude is by making a definite resolution to serve him better in some particular way in the future.

(c) Let us pass now to the question of how frequently we ought to receive the Blessed Sacrament. Here, again, I can only lay before you general considerations, because there is no rule which will cover every estate of life. But see how much easier a decision on this important question becomes when we are mindful, as I have suggested, of what it is that Jesus Christ comes to do and to be in Holy Communion. Père Charles has pointed out in one of his meditations what harmful decisions are taken by people who think of Holy Communion in terms of "Jesus is coming" instead of "Jesus is coming to be my food." In the first case, as he says, we are apt to think of our Communion in terms of a royal visit. We feel about the statement "Jesus is coming" as we feel about the announcement "The king is coming." If that were really the case, it seems to me that a very strong case could be made for receiving Communion very infrequently indeed. For if the king were to be seen in the high street of our town once a week, or once a month even, his presence would very soon cease to be an event. Just so, if our Communion is a visit from Christ our king, it is very important to avoid the commonness of a daily event. We must see to it that the glamour of the occasion does not wear off, and receive our Communion only at long intervals.

But how differently we approach this matter when we remember that he comes to be our food. Is it, indeed, the case that it is only when we are utterly famished that food is good for us? One may easily become so jaded through waiting a long time for a meal that is overdue that the appetite goes altogether. And when men have been deprived of food for a really long period it is not safe to give them ordinary food to



# Holy Communion

break their fast; their bodies have to be coaxed back into being able to digest it. Nor do we take one meal a day only in order to make the sight of food more welcome.

Precisely the same conditions hold good when we have to decide how often we shall receive the Blessed Sacrament. It is not the case, and we know it is not the case, that by receiving infrequently we increase our desire for Holy Communion or its benefits. Our Lord chose as the means of this sacrament ordinary daily nourishment, bread and wine. This does not mean, of course, that we all ought, therefore, to receive Holy Communion every day, but it should mean that we receive it quite regularly and frequently. Quite regularly and often all our prayer is to find its consummation in the act of Holy Communion. It is to become the central moment in our spiritual life, and the intervals between the Communions can only be such as enable that to happen. If those intervals are too long, the receiving of Holy Communion is bound to become an incident—a series of disconnected incidents—in our life. There should be just such an interval between acts of Communion as will cause one Communion to lead on and up to the next quite naturally. This may be difficult for those who find it best, or necessary, to receive the Sacrament only once in a month, but it is not impossible if their work as well as their prayer is a conscious service of God.

And, while I am on this subject, I had better say this also: If the hours at which Mass is said in your church make it impossible for you to receive the Sacrament as often as you feel you ought, do not hesitate to ask the clergy to give you Communion apart from the Mass. It is true that there is still a very strange official reluctance to make it possible for all to receive Holy Communion quite regularly and frequently. There are still large areas of England where this is impossible for any except the leisured; but this miserable state of affairs would very soon come to an end if Christians in considerable numbers were demanding more. I cannot do better than quote here from Father Mackay's speech at the last Anglo-Catholic Congress—his closing words:

“My Lords, Reverend Fathers, my brethren, the Lord's Supper in the Church of England has become what the

# Holy Communion

Apostles knew it must never be—the esoteric rite of the high initiates. The deadly evil in the Church of England is the separation of the Lord's children from the Lord's Table. The Church of England, as Newman said, has a miscarrying womb and dry breasts because she has ceased to feed upon the Bread of Life. This Congress shows that our Lord's children are finding him again in the Blessed Sacrament. Jesus Christ in the Blessed Sacrament of the Altar must be made accessible to every man, woman, and child in this country, accessible in that point of perfect union between himself and his children which he has designed, and in which he says to the nurse and to the shepherd, to the milkman and to the thin and white-faced but most plucky little newsboy: 'Come unto me, all ye that travail and are heavy laden, and I will give you rest.' ”

## II

### The Holy Eucharist

#### On Hearing Mass

HUMPHREY WHITBY



It is the purpose of this instruction to show what we accomplish by being present at the celebration of the Holy Mysteries and why our presence there is of obligation, at least on Sundays.

In ordaining the Eucharist the Lord Christ gave to redeemed humanity the means of expressing its true relationship to God by sacrifice and the medium by which God could testify his relationship to the redeemed by Communion. The Eucharist, in the words of the Twenty-eighth Article, is

# The Holy Eucharist

before all else "a sacrament of our redemption by Christ's death."

Between those who hold to the great Catholic tradition and those who have abandoned it there is no controversy about the latter half of this proposition. They, with us, believe that by the consecrated elements our Father "assures us of his favour and goodness towards us." It is over the first half of the proposition—*i.e.*, that the Eucharist was ordained by Christ as the means whereby we might express ourselves towards God in sacrifice—that difference of belief arises. It is insisted that those who claim that the Eucharist is sacrificial detract from the completeness of the sacrifice of the Cross and the all-sufficiency of Christ. Through the Eucharist, therefore, we are told by these people that we can only be passive recipients of the benefits of Calvary and have no power to participate actively in it.

Those who accept this reasoning find, of course, no place in their religion for the Catholic practice of attending the Liturgy unless they are going to receive Communion. But non-communicating attendance is sanctioned by the Church of East and West, and, indeed, is held to be the minimum by which a Christian can fulfil the duty of worship on the Lord's Day—an obligation on which more in the Christian life depends than many are willing to admit.

Now the force of the argument which sets the sufficiency of Calvary against the sacrificial use of the Eucharist lies in its seeming to redound to the glory of Christ by emphasizing the helplessness of man, but, in reality, the power of Christ would be still more manifestly displayed if he provided us with a means of rising above our acknowledged insufficiency. This is precisely what the full Catholic belief does ascribe to him in that, by the Eucharist, Christ has left his Church the means of making Calvary a present reality and laying hold of the one perfect sacrifice, offered 1,900 years ago. After all, if that sacrifice was full, perfect, and complete, we must have the means of using its sufficiency, if for no other reason than that faith without works grows dim.

As a matter of fact, no one believes that Calvary is sufficient in the sense that henceforth no sacrifice that we can

# The Holy Eucharist

make has any value in the sight of God or that there is no need for man to co-operate with Christ. Every martyr who has laid down his life, every missionary who has left his home, denies this. But there *is* a danger of our forgetting that “when we have done all we are unprofitable servants,” and we may think that these freewill offerings have some value in themselves apart from what Christ has done. By offering the Body and Blood of Christ as “our bounden duty and service,” we acknowledge our dependence on Calvary, and that the sacrifice of “ourselves, our souls, and bodies,” is only acceptable through “the merits of the most precious death and passion” of our Saviour.

But our Redeemer did not ordain the Eucharist primarily as a safeguard against possible presumption, but as the means—and the only means—of approaching God in the right way, of worshipping him in spirit and in truth.

We must remember that all intercourse between rational beings depends on each recognizing his true relationship to the other. As we began by saying, Christ ordained the Eucharist as the means by which this might be done between God and man. How God through it assures us “that we are very members incorporate in the mystical Body of his Son” is the subject of the following instruction. Here we are concerned only with the Sacrament as the means of acknowledging our true relationship to God as a preliminary to this.

We must consider what this involves.

The first thing we have to acknowledge in seeking to approach God is our true relationship to him as our Creator who has a right to “do what he wills with his own.” Only by a life of complete obedience, in which all his faculties were consecrated to God’s service, could a man own the majesty of God or his rights over the world he has created and sustains. This would be a true act of adoration. Fallen man has no means of offering this, however fully he recognizes its justice, but there is one symbol by which he can own the rights of God—that Body and Blood in which Christ carried his perfect obedience up to the point of death. With the offering of



# The Holy Eucharist

the Body and the Blood he finished the first and only perfect act of adoration which has ever gone up from this world, and if we can lay hold of them as our offering we can acknowledge the full majesty of God.

The second thing we have to acknowledge is the wrong done to the love and majesty of God by human sin.

It was not enough that our Redeemer should simply own God's rights by his obedience unto death. Sin is a positive denial of those rights for which reparation had to be made. So that we believe in the language of the consecration prayer, that Christ made on the Cross, "by the one oblation of himself once offered," not only a "full" and "perfect oblation" or act of adoration, but also a "sufficient satisfaction for the sins of the whole world." We cannot add anything whatever to his perfect satisfaction, but without his Body and Blood, in which full satisfaction was made, we have no means of offering an adequate apology for sin. For however genuine our confessions and acts of personal penance may be, and however much they may accomplish for us in the mercy of God, they are insufficient as an apology for sin. For no one can make an adequate apology who does not understand the full nature of the wrong done.

That the death of Christ was a satisfaction for sin is sometimes denied nowadays, but I assume that you are unaffected by these denials. I only want here to insist upon its necessity by reminding you that when we are dealing with God and the things of the spirit we are in the region of blinding and inexorable truth where there is no make-believe and no make-shift. If sin was to be undone in the sight of God, it had to be undone in reality by an act of infinite value, and "there was no other *great* enough to pay the price of sin," but he who was equal to the Father as touching his Godhead.

There is a third thing that we must express.

By giving us his Body and Blood on the altar with which to own the majesty of God and to make apology for sin, Christ has ordained the means whereby fallen man may approach his Creator. But he did not do this, any more than

# The Holy Eucharist

he died on the Cross, because God is an exacting tyrant who must be appeased. It was because God desires to be our Father in very truth, and that when we approach him we should do so without restraint.

Now, as has already been pointed out, all friendly intercourse depends on the recognition of true relationship of the parties to one another and this includes the acknowledgment of benefits conferred. The more spontaneously this is done the more perfect will be the communion. If either holds back what he knows the other ought to have, by so much will the intercourse be restrained. So when we go to the altar of God as a preliminary to Communion it is not to give a bare assent, still less a grudging recognition of the truth, but, in the words of *Gloria in excelsis*, "to give thanks to him for his great glory." Or, again, when we approach the sacrifice of the Body and Blood of Christ, whether to receive Communion sacramentally or not, we must have, as our Catechism says, a "thankful remembrance of his death." But here, also, we are faced with our own imperfections; first, because one grumbling word, one thought on the hardness of our lot, will have removed from us the power of rendering adequate thanksgiving "for our creation, preservation, and all the blessings of this life"; and, secondly, because we cannot tell what pains Christ had to bear in order to purchase for us the "means of grace and the hope of glory." So we are as powerless to render adequate thanksgiving as we are to offer apology. We can only make our joy and gladness worthy of acceptance by uniting them to the life and death of him who withheld nothing, who always gave thanks, and even in the night that he was betrayed gave thanks as he broke the bread, gave thanks as he took the cup and constituted his Body and Blood our Eucharist.

With this sacrifice, in which we render adoration, apology, and thanksgiving, we set ourselves in a right relationship to God and come to plead for the living and the dead. Granted the gift of the Body and Blood of Christ on our altars, this, the fourth use of the Sacrament as an act of intercession, is the necessary outcome of belief that no grace comes to us ex-

# The Holy Eucharist

cept through Christ's offering on the Cross. That our Redeemer should demand co-operation in distributing his blessings now that he has ascended into the heavens is in accordance with what we know of his methods during his earthly life. As he used his disciples to distribute the loaves and fishes which he had multiplied, so he has ordained the means whereby the members of his mystical Body should co-operate with him in distributing the fruits of Calvary till he come. So when we join in the offering of his Body and Blood we ought always to have some person or cause in mind to which we desire the benefits to be applied. This is generally called our special intention.

This last use of the Sacrament as an act of intercession is a safeguard against our thinking that we can *claim* anything apart from Christ, just as the Eucharist was shown at the beginning of this instruction to be a safeguard against our presuming that we can *offer* anything apart from his sacrifice.

Having now seen that the Body and Blood of Christ are the only means by which man can offer a true act of adoration, satisfaction, thanksgiving, and intercession, known as the four ends of sacrifice, we must next see how we can lay hold of them in spirit and in truth.

We cannot offer what is not our own, and if the Body and Blood of Christ are to be "our sacrifice of praise and thanksgiving," we must be able to show our right to them. This can be given to us by none but him to whom they belong, and we may remember our Lord's words to St. Peter: "If I wash thee not thou hast no part with me." It is by baptism that he incorporates us into himself and gives us the right to approach our heavenly Father through him, so that when he revives the one sacrifice on our altars those whom he has baptized into his death can claim their membership in him and make his act their own.

We appropriate the sacrifice most fully, and in a sense beyond that which we are considering here, by receiving Holy Communion, but we are not precluded altogether from exercising our membership in Christ because we cannot do this

# The Holy Eucharist

every Sunday. But it must be understood that sacrifice and Communion cannot be separated really. Christ died on the Cross in order that he might "open the gates of Heaven to all believers" and reconcile us to God. So the continual remembrance of the sacrifice of his death cannot be accomplished without the communion of the priest, who represents "the blessed company of all faithful people" at the altar. The celebrating priest always receives sacramentally at every Mass. An act of spiritual Communion is therefore necessary on our part to express our desire for union with God and to claim the priest as our representative.

Although there is only one baptism for the remission of sins and what Christ did for us then is done for ever, we cannot believe that this gives us the power of using the Eucharist to open Heaven as with a talisman.\* It is a sacrament or pledge for those whose spirit is willing but whose flesh may be weak. As the claim to the Body and Blood of Christ depends on membership in him, it stands to reason that the power of the sacrifice in our hands will depend upon the character of our membership and how far we are lively members of his mystical Body—*i.e.*, have alive in us those dispositions required of persons who come to be baptized. These, according to our Catechism, are "repentance, whereby we forsake sin, and faith whereby we steadfastly believe the promises of God made to us in that Sacrament." We can see at once that these are precisely what would be required of those who come to offer adoration, satisfaction, thanksgiving and intercession. Our adoration and apology will be sincere in exact proportion as we have forsaken sin. Our thankfulness will depend on the store we set on our membership in Christ and our heavenly inheritance. The nature of our intercession will be governed by our faith in being the children of God. And it will not surprise us to find also that if Christ ordained the Eucharist as the means whereby we may claim our membership in him before the face of his Father, it should remind us of what that mem-

\* The Christian sacrifice accomplishes a perfect synthesis between worship and conduct which the offering of bulls and goats could never do. (Ps. l.)



# The Holy Eucharist

bership signifies—"a death unto sin and a new birth unto righteousness." If he has ordained that we should make a continual remembrance of the sacrifice of his death by offering his Body and Blood as if they were our own, it must mean that our lives are to become indented with his perfect obedience of which they are the symbol.

We are now in a position to see why the whole Church of East and West regards attendance at Mass on Sunday as a primary Christian duty. It is particularly necessary that all Catholics should be able to explain this, for obligation in worship rests very lightly upon many of our fellow-Churchmen, and, indeed, some appear to resent the idea of it altogether.

The offering of the Body and Blood of Christ is not a method of making our intercessions more powerful or the offering of our lives more valuable in the sight of God. It is the means of owning that we can claim *nothing* and offer *nothing* apart from the all-prevailing death of Christ. The more we realize this and our own unworthiness the more frequently we shall have recourse to the pleading of the one perfect sacrifice. So that daily Mass should be the ideal of every Christian. This is, of course, beyond the power of many to fulfil—at best they can only unite themselves in spirit with what should be done for them daily at their parish altar by the priest. But because we cannot rise to this ideal it would not be sufficient to join in the sacrifice only when we felt inclined. We have seen that the offering of the Body and Blood, in which Christ finished his life of perfect obedience, is the only means we have of acknowledging that God is the supreme Lord of our whole life. To give this its full significance it must be done under obedience. To evade the agelong custom of the Church of hearing Mass on Sundays, unless hindered by necessity or charity, is to deny God's rights over our time.

To sum up:

All true friendship depends on the recognition of rights and benefits conferred.

The more fully and spontaneously this is rendered the more firmly will love be established.

# The Holy Eucharist

As against our Creator we have no rights. Indeed, sin is a positive iniquity or trespass against the majesty of God.

The love of God and man both demand the removal of the barrier thus set up, and Christ as the mediator between God and man has ordained a sacrament of our redemption by his death by which we may acknowledge the full majesty of God, and God may recognize us as his sons.

In the Body and Blood of Christ we have the means of offering true adoration, apology, and thanksgiving, and of owning that we can offer nothing and claim nothing apart from the merits of the death of our Saviour.

To use the Body and Blood of Christ as our sacrifice we must be given the right to claim them as our own, which none but Christ himself can bestow. This he did when he baptized us into his death.

As our right to this sacrifice depends on our membership in Christ, the power of it in our hands will depend upon the character of our membership. The more lively members we are the more efficacious will be our adoration, satisfaction, thanksgiving, and intercession.

However faithfully we may try to serve God in other ways this is "our bounden duty and service." That it may express fully all that it signifies we must offer it frequently, regularly, and under obedience.

# Third Instruction

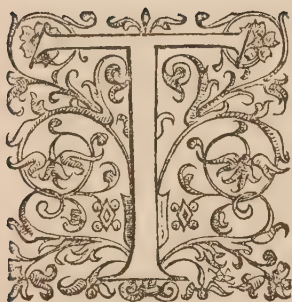
## I

### Prayer

#### Why we ought to Pray

J. F. BRISCOE

## I



HERE is no escape from the duty of prayer.

It is very important that we should use our brains about our religion, that we should inform ourselves about the content of the Faith, and try to set its various parts in right relation to each other.

It is also very important that we should exercise our religion in external conformity to the practices which have been found to work on the widest field and in the most various circumstances; that we should go to Mass and Confession and Communion.

It is even more important that these intellectual conceptions and this institutional conformity should be vitalized and irradiated by individual and intimate and personal spiritual experience. This spiritual experience can only be won by prayer.

## II

Prayer is the answer to the greatest of all facts.

"God," says the Bishop of Gloucester, in a fine phrase, "is the fundamental fact of the world."\* When Cardinal

\* "Jesus Christ in History and Faith," p. 194.

# Prayer

Newman went to Dublin to inaugurate the Catholic University in 1852 he made it his primary duty to proclaim the doctrine of God. God is not an hypothesis, not a guess, not a probability, not a speculation, not a sentiment, not an opinion, not an idea; God is "The Fundamental Fact of the World." All the universe, so unimaginably vast, so wonderfully minute, is his work. The vicissitudes of history, the rise and fall of civilizations and races, he was watching and controlling all the time.

"In outline dim and vast  
Their fearful shadows cast  
The giant forms of empires on their way  
To ruin: one by one  
They tower and they are gone."\*

All were present to him.

Every tiniest concern of every single human life he noted, he remembers. Over all the world through all the ages, over all things, over all beings great and small, has ever ruled his providence, his supreme and ultimate sway. Amid all changes, he himself is unchangeably the same. He is ever active, ever in repose. "The lusts of earth and the blasphemies of hell neither sully his purity nor impair his majesty . . . he is in his blessedness still, and not even the surface is ruffled of his everlasting rest."†

Prayer is the answer to the Fact of God. Because God is, because he is my God, my Creator, my Father, I cannot but salute him, I cannot but adore him, I cannot but pray.

## III

Prayer is the safeguard of the essential nature of religion. It is the aspiration of the soul towards God. It is the gaze of the soul on God. It is the repose of the soul in God.

"Religion," says Baron von Hügel, "has ever been, at its fullest and deepest, Adoration."‡ Adoration is prayer at its best. Adoration is the first step; the child does not begin to

\* Keble, "Christian Year: Second Sunday after Easter."

† Newman, "Discourses to Mixed Congregations," XIV.

‡ "Eternal Life," p. 160.



# Prayer

practise religion till he has learnt to adore. It is no less the crown and consummation; the highest of the seraphim find in adoration the field for the exercise of all their splendid powers.

When our Lord taught his disciples to pray he bade them begin with the contemplation of the Divine Glory: "Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven." When Mary gave her thanks for the Incarnation she quickly passed from the joy of her personal salvation to the joy of the seven attributes of God.

True religion is essentially theocentric, God-centred. St. Paul's real quarrel with the Law was that it kept the gaze of the soul on self, on the performance of rules. True religion directs the gaze of the soul away from self to God. Religion is not morality; religion is not social service; religion is not the fulfilment of natural duties; religion is the adoration of God.

## IV

It has been well said that "he is a half-man who cannot pray."\*

"He is a half-man who will not think; he is a half-man who kills in himself all æsthetic desires; he is a half-man who refuses to subject his passions to his conscience;"† certainly he is a "half-man" in whom is atrophied for lack of use the power to pray, that highest of our faculties by which we have intercourse with God.

Good prayer is the highest attainment of which our nature is capable; it is the measure of the nobility of our character; it is at once our loftiest aspiration and our richest reward. Prayer is the preparation for Heaven. It is by prayer that we get ready to be always happy with God. Prayer is indeed Heaven begun, the earnest and the starting-point here and now of everlasting life.

Prayer is the school of character. The true method of spiritual progress is not the lopping off of faults by isolated efforts, though such efforts must be made, but the trans-

\* Ellis Roberts, "Prayer," p. 9.

† *Ibid.*, p. 9.

# Prayer

formation of our whole being by the grace of God. We are transformed as we pray. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

In 1854 Mr. Gladstone wrote as follows to his eldest son: "Do not, because of the want of sensible fruit, grudge the time given to your prayers; and be liberal of it. As the keeping what is called good company leaves its mark on the manners of a man, so will it powerfully influence the tone of his spiritual life to have been much with God."\*

## V

Prayer is the inevitable articulation of human need.

Tragedy is never very far away. Perils, hazards, griefs, perplexities, lie all about our path. "Swift to its close ebbs out life's little day."

Apart from God, life has no meaning, no interpretation, no setting. "Teach men to think about the basis of their life and it crumbles away," says Mr. Lowes Dickinson.† Of course it does, apart from God. Apart from God, we wander bewildered in darkness and in the shadow of death, asking eager questions to which no answer can be given.

On material things our grip is ever loosening. We have no security of tenure; God alone is constant, stable, permanent.

Prayer, indeed, gives no immunity from pain of mind or pain of body, but prayer does give mastery over both. It transforms suffering into the material of victory. It ensures a serenity which no exterior catastrophe can disturb.

Jesus on the Cross cried out that God had forsaken him, and that his body was in bitter pain. His prayer did not spare him suffering, but his prayer was the secret of his triumph and of his peace. Conscious as we must ever be of the mystery and the frailty of our existence, of the nearness

\* D. C. Lathbury, "Letters on Church and Religion of W. E. Gladstone," II., p. 145.

† "Religion," p. 6.

# Prayer

of death, of the pressure of evil, and the urgency of temptation, in our prayer is our one resource. "God is our refuge and strength, a very present help in trouble" (Ps. xlv. 1).

## VI

All history witnesses that diligent perseverance in prayer is the distinguishing mark of every religious life.

The Psalter is the record and the proof of how through the ages holy souls have sought for God, and in seeking him have been sure that already he has found them.

The great saints of the Old Testament heard God speaking as they waited on him in lonely silence. Patrick in the forest, Benedict among the hills, Cuthbert on the bare northern downs, won in long prayer strength and guidance for their work. A few months ago I visited the site of the pleasant home of St. Bernard, and then the monastery at Cîteaux, to which he fled to find in prayer the inspiration by which he became perhaps the foremost figure of his time. We are nearest to the secret of the very soul of St. Francis as we hear him repeating over and over again the loving and adoring cry, "*Deus meus et omnia.*" When we know something of the hidden life of God's servants, who in our own time have done most for his glory—the Abbé Huvelin, Father Benson, Canon Stuckey Coles—we never miss the note of brave perseverance in prayer.

Such is the unvarying witness of every holy life.

But we pass from Moses and Elijah, St. Paul, St. John, and St. Francis, to the greatest example of all. Jesus our Lord, amid the rush of the ministry, often so pressed with work that he had no time to eat, made it his frequent habit to withdraw into some quiet place that he might spend the whole night in prayer to God. His whole life was prayer. And there was no precept he gave more solemnly or more emphatically to his disciples than that they should pray. He showed the way; he set the example; he gave the model for all Christian prayer for all time to come.

# Prayer

## VII

We should not be discouraged if we find it very difficult to hold communion with God in prayer. Such communion is work for angels, and we are but men.\* The atmosphere of prayer is so rarefied, so subtle, so high, so fine, that for us to breathe in it is as if fishes try to breathe out of water.

Let us be sure that training and practice will make prayer easier, if only we will persevere.

Training and practice mean time and rule. "It is quite natural and inevitable," says the Dean of St. Paul's, "that if we spend sixteen hours of our waking life in thinking about the affairs of this world, and about five minutes in thinking about God and our souls, this world will seem about two hundred times more real to us than God or our souls. That must be so, however real and important the spiritual world may actually be. The fact that it seems unreal to us is no argument that it is unreal, if we hardly ever think about it. Things that we do not think about always seem unreal to us. Do not then argue that God is unreal because he seems unreal to you. Ask yourselves whether you have given him, or rather yourselves, a fair chance."†

"Ah! tho' it may be a simple thing in reach of all,  
Best ever is rare, a toilsome guerdon; and prayer is like  
those bodily exercises that athletes wil use,  
which each must humbly learn, and ere he win to power  
so diligently practice, and in such strict course  
as wil encroach unkindly on the agreements of life."‡

Let us make time for our prayer. The more busy our life the more necessary it is that we should do so. "Cut short," wrote Fénelon in effect to the Duc de Chevreuse; "you spend too much time in doing what there is no need for you to do, the result is that you are always rushed. Cut short and limit

\* "De Imitatione Christi," III., lvii.

† "Religion and Life" (Blackwell, 1923), p. 8.

‡ Bridges, "The Testament of Beauty," IV., 1154-59.



## Prayer

your activities; do not try to do so much. But every day spend some time before God in a respectful silence in which the heart alone may pray, without argument and without word.”\*

“Drop things,” wrote Von Hügel to his niece; “always keep on dropping and dropping. . . . Always drop things. Don’t chatter to yourself—you can’t hear God if you do. . . . We have to make room for him in our souls. . . . People waste their lives in countless little activities and fussinesses. . . . I would like you to learn from St. Catherine of Genoa the point of always attending to but one thing at a time. . . . The more full and varied your life becomes, the more this great principle and practice is necessary—to prevent distraction and racket.”†

At any cost, whatever else has to be given up, we must make time for our prayer. For “Prayer,” and here I am quoting Father Baker, “is the most perfect and most Divine action that a rational soul is capable of; yea, it is the only principal action for the exercising of which the soul was created, since in prayer alone the soul is united to God. And, by consequence, it is of all other actions and duties the most indispensably necessary.”‡

\* Dournic, “Lettres de Direction,” pp. 148-9.

† “Letters to a Niece,” pp. xx., xxi.

‡ “Holy Wisdom,” p. 342.

# Prayer

## II

### Prayer

#### How to Pray

THE BISHOP OF COLOMBO



ANYONE who sets out to instruct others how to pray must be on his guard against presumption. Yet the danger can be avoided if a fundamental truth is frankly recognized and acknowledged from the very beginning—that in this matter we are wholly dependent on God. Only God can teach us how to pray. No teacher, however wise, no

book, however instructive, can lead us to the real essence of prayer. God must be the teacher of each individual soul who is to offer good prayer before his throne. All that the teacher can do is to make plain certain principles, point out the way that should be taken, and give warning of certain dangers. Having done all that he can, he will realize that he has not taught his pupil how to pray. That lesson he must leave, with reverence and awe, to the Holy Spirit of God. This fundamental truth must be constantly borne in mind as we proceed with our subject.

I. If we would pray well we must begin by trying to understand the nature of prayer. We often make the mistake of isolating our prayers from the rest of our lives, and treating them as if they were complete in themselves. And when we find we are praying badly we make a little addition here, or an omission there, or we see if we can pray better by buying a different book of prayers. All this is like the gardener who contents himself with plucking off the dead leaves of a plant, when what is really needed is a richer soil. We need to remem-

# Prayer

ber that prayer is not an activity complete in itself; it is an energy of antecedent qualities. It is the outcome of what is already within our hearts and minds, and it depends for its nature and tone upon that from which it takes its source. You see, then, the importance of studying the background of prayer. Prayer is the expression of our aim, the language of our faith, and the voice of our desire. If this background is defective, no amount of tinkering with our prayers will enable us to pray well; we must seek to improve matters at their source. Let us dwell, then, for a few moments on some of the sources of prayer.

1. Prayer is the expression of our aim. When we pray we come to God and we direct our life Godward. There will be no energy or purpose in our prayers unless they are our very own. They must belong to us; they must fit into our lives and be of a piece with them, so that when we kneel to pray we are doing no strange or outlandish thing, but something consistent with our general aim. This means that we can only pray well if in our lives day by day we are pursuing a spiritual end. If our prayers are to be a consistent part of life, we must be seeking to serve God in our common duties. If for the greater part of the day we consciously give all our thought, energy, and zeal to some worldly aim as an end in itself, without any intention of making it a means of serving God, our prayers will not be any real expression of the true purpose of our lives. They will be something added to life, not its true expression. It is here that so many of us fail. God is not really in the right place in our lives, and therefore our prayers cannot be right. How, then, are you to pray? Put God in the centre of your life. Recognize him as your goal. Direct your life towards him. See that it is your honest intention to serve him all through the day. Your prayers will then be the expression of your aim, and they will be the inspiration of that way to God which you have deliberately chosen.

2. Further, prayer is the language of faith. This means that its nature and quality will be determined by our faith in God. Often our thought very gravely affects our faith. We are not able to have any calm trust in God, because our thought of God is mistaken or distorted. And because we are thinking

# Prayer

wrongly, God withholds from us that gift of deep conviction which is the crown of faith and the entrance to a closer intimacy with him. Or our thought of God is not so much mistaken as dull, inadequate, undiscerning. Our prayers are poor and lifeless, just because our thought of God is poor and lifeless. Do we not often wonder how it is that the great truths of our faith affect us so little? How is it, for example, that the Cross makes so feeble an appeal to us? Why are there multitudes of Christians every Good Friday who can spend the day altogether as a holiday or with the bare minimum of observance? It is not due to wickedness nor to entire ignorance. It is chiefly due to lack of thought. There are many of us who have so little grasp of the faith because we have never really assimilated it. We have often heard about the faith; we have never really pondered it, nor have we sought to apply it to life day by day. Our greatest need in that case is to be quiet, and come face to face with the great truths, and slowly grasp the fact that through them God speaks to us. Above all, we need more serious thought of God himself. We must work at our conception of God with that which our Lord reveals, until our thought of him becomes nobler, richer, deeper. And then our prayer will be the language of our faith.

3. But, most characteristically of all, prayer is the voice of desire. In the first chapter of his book "How to Pray," Père Grou teaches that true prayer comes from the heart, and that the voice of the heart is love. "Love God," he says, "and your heart will always be speaking to him." This takes us a very long way in our quest of how to pray. If we love God we have found the secret. If we want God, prayer follows as a matter of course. Prayer is the concern rather of the heart than of the head or the lips. Yes, but do we see where the desire must be set? Not merely on God's gifts, not merely on our own gain, or comfort, or peace, but on God himself. We must be praying, not because we want to gain something from God, but because we are made for him and he is our goal, and because we want him for his own sake. Does that seem difficult? It is very simple really, and entirely reasonable when we think it over. We ought never to be content with prayer that is self-centred. If our chief purpose in prayer is to gain blessings



# Prayer

and gifts from God, we shall never find its true meaning or penetrate its secrets. We shall be like people amongst the mountains, who remain in the dark valleys and see nothing of the glories of the peaks. But when we turn our faces Godward, and recognize his beauty, and learn to want him for his own sake, we are on the way that leads upward and onward, and that enables us to gain a deeper and wider vision of his glory and his love. We have found then the secret both of constancy in prayer and of advance in the spiritual life.

Great possibilities lie before us when we know in our hearts that, in spite of all our sins and imperfections, and in spite of every hindrance and difficulty, we have a humble desire for God and want to possess him for his own sake as our supreme treasure. Then our prayer becomes indeed the voice of our desire, and we pray first and foremost not to gain gifts for ourselves but to show God we love him, and to find a way of drawing nearer to him. So much, then, for the nature of prayer. Prayer belongs to life. It is the expression of its aim, the language of its faith, the voice of its desire. If I am to pray well I must learn to say with conviction: "I am for God; I trust God; I want God."

II. Having got as far as this we still have to consider the question how to pray. When we come to the actual prayer itself, what are we to do? And what kind of prayer are we to aim at? And how are we to persevere?

1. When we come to our time for prayer it is very important that we should enter upon it deliberately, with careful recollection of the presence of God. Often we make the mistake of beginning to say our prayers too soon. We burst into converse with God while our minds are still full of what we have just been doing. We need to be quiet in order that we may bring our minds to the thought of God and our hearts to the love of him. We are in the presence of our Father, who is infinitely beautiful and wonderful, and who is the perfect satisfaction of his children. To dwell upon him will quieten and compose our minds, and bring to our hearts a sense of relief and contentment. Then having dwelt for a time upon the thought of God we can enter upon our converse with him. Perhaps we shall object that we find it so hard to realize God's presence,

# Prayer

and that the pause before we begin our prayers, to which I have referred, does us no good. This means we have to go further back. Remember that we shall be at the time of our prayers what we are during the rest of the day. If we spend the whole day without thought of God, it will be extremely difficult to think of him when we come to pray. But if during the day we are trying to remember him from time to time, we shall turn quite naturally to the thought of him when we come to pray.

2. Having thought of God we must next lift up our hearts and minds to him. And here the keynote must be simplicity. It is of the utmost importance that we should be entirely natural. It is we ourselves who must hold converse with God; therefore we must be sure that our prayers are such as really give expression to our very own selves.

Here I must ask you a question.

Do your prayers fit you? Have they grown up with you? Do they represent you as you really are before God to-day? Make sure about this, for so many people are going on with the same old routine of prayer which they had long ago, and which no longer represents or expresses their life as it is to-day. Remember we have to do with a living, present God, who knows us and loves us, and is infinitely more eager to receive the whispers of our hearts even than is a young mother to hear the first words of her child. So, then, our prayers must flow to God out of our hearts as they are to-day, and we must remember that God is always waiting, not for high-sounding phrases and finely expressed sentences, but for the voice of our hearts, which seek him and know that he is their goal.

3. But while we lay stress on the need of simplicity it would be a great mistake to suggest that the way of prayer is a simple way. It is rather a way of trial and suffering, even though there are to be found in it great compensations. People are often astonished to hear of suffering in connection with prayer. "Why should there be suffering," they ask, "in the converse of children with their Father? What is meant by the way of prayer being a way of trial?" The explanation is to be found in the fact of sin. The end of our journey is union with God; but now we are wholly unfit for this, and sin drags us back

# Prayer

from it. There is only one way by which fallen spirits can enter into fellowship with God; it is the way of the Cross. If we are seeking God we must be ready for such a purifying process as will strip us of self and purge away all our defilements. This involves suffering, and the higher the way along which God leads us the more acute the suffering will be. It must not be supposed that it is only the great saints who experience suffering in their life of prayer. True, they encounter it beyond anything we can imagine, yet we little people also have our suffering to bear if we would seek God and rise up to him. In our measure we also must be proved and tested, so that our life of prayer will not be smooth and easy-going, but will have its share of trial and strain and testing. We shall therefore be greatly in need of patience and courage. We shall have to face discouragement in all its forms. Prayer will be a burden, prayer will seem useless; it will become wearisome, unattractive, disappointing. Prayer will cease to comfort us, or soothe us, or help us. Prayer will seem a mockery for its dryness, hardness, unspirituality. We shall be tempted constantly, fiercely, to give it up, to take no more trouble, to let it go out of our lives. The time may well come when we shall find it hard to think of any reason why we should go on struggling with a practice so unsatisfying and so full of disillusionment.

That will be our time of testing. What are we seeking? What is our motive? What precisely is the reason why we embarked upon the venture of prayer? Was it after all only for our ease, or gain, or comfort? Was it because prayer seemed to us attractive and profitable? Was self in some real though subtle way actually the end we were seeking? Or, with all our faults and sins, was it God we set out to seek? If that was the beginning of our enterprise we need not fear. If God was once our motive, let him be so still. That will provide us with our reason for going on even though the clouds are grey and the heavens are as brass. It is infinitely worth while to go on trying to pray so long as we set God before us as our end, and are seeking to respond to his loving call to rise up to him. To reach him must involve suffering. We shall be tried and proved to the uttermost. But he will never forget

# Prayer

us, and even though he seems to hide himself from us he is always leading us forward along that way which most surely leads to himself.

4. You see, then, how great is the need of looking Godward and aspiring to God.

We shall never learn to pray if we regard prayer chiefly as a string of petitions. We shall never find its secret if self is at the centre. We must be willing and ready to turn from self and seek God if we would truly pray. We must know that prayer is not the repetition of a formula but a way of loving God. We shall not get far, therefore, if our practice of prayer stops short at a few brief moments of vocal prayer at each end of the day. To pray is to love God, and we need to make real efforts for this deliberate seeking of him. We know how love far transcends any expression in word. Often we find our minds can discover no words for the clothing of our thoughts. Prayer, therefore, will often be without form, just as love oversteps the limits of expression. If we would go forward in the life of prayer we need the steady, deliberate, persevering practice of vocal prayer day after day; but we need also spaces for loving God; we need to cultivate deliberate thinking upon God, so that thought may lead to converse and converse to intimacy.

We began our subject by remembering that only God can teach us how to pray. Let us close with the same thought.

He is ever ready to make himself known to us, but he waits for us to seek him seriously and deliberately.

Would you then learn how to pray?

Offer yourself to God. Give yourself to his service. And in your heart he will come to you. He will make himself known to you, and he will say to you: "Henceforth I call you not a servant; I call you *friend*."



# Fourth Instruction

## I

### Retreats

P. G. BACON

HE Christian man deals with his soul as carefully, at least as carefully, as he does with his body and with his mind, feeding it, protecting it, training it. All who are concerned with souls are convinced of the need of feeding and are alive to the importance of choosing the right spiritual diet. In the same way they recognize the necessity for training the soul so that it may effectively employ all its faculties. It is a deep tragedy enacted under the eyes of us all that many souls with large capacity fail for want of exercising the powers that they already possess. Failing to exercise and to train these powers of soul, they (the powers) remain undeveloped. The result is a lop-sided race of people; men with the muscular development of a Hercules and the mental development of the mouse; men with the mental development of an Isaac Newton and the spiritual development of Caliban. This state of affairs comes about only to a small extent through sloth and ill-will, and to a large extent from the fact that methods of soul-training are unstudied and unknown. St. Vincent de Paul has said that of all the methods God has given to man to repair the disorder of his life, there is none which produces greater, or more striking and marvellous, effects than retreat. There is, in fact, no method so penetrating and so powerful for ordering and renewing a man's life and for preparing it to bring forth a harvest of Christian works and virtues.

## Retreats

Retreat is part of the good husbandry of the soul, which will bring order and life into its thoughts and activities. To the influence exerted on the soul by this means there is no perfect analogy in the affairs of the body or of the mind. We can say that it is comparable in some degree to a course of physical training, where the instructor gives methodical and graded exercises to the pupil, each exercise being intended to produce a certain effect by itself, while all are part of an organized whole. The same sort of analogy could be made with a course of memory training or with the ordinary course of scholastic and academic education. Of a quite different sort would be an analogy with the work of compass-adjustment on board ship, when the vessel performs manœuvres which seem purposeless to an ignorant man, but by means of which the compasses can be rectified—on which the accurate course and safety of the ship depend. Just so a retreat develops and stimulates the powers of the soul and at the same time adjusts and co-ordinates them for action. It works by means of a series of spiritual exercises designed to make a man master of himself, and to enable him to order his life on a plan conformable to the Will of God. That such effects really take place has been witnessed by multitudes of souls. We shall not expect their witness to agree in all particulars, because this method, being adapted to each, naturally brings experiences which are individual. The influence of speakers on crowds can be described, and so can the effect of headmasters on schools, but it is very difficult for any man to tell any other man what a retreat is like, for it is essentially personal, and all retreat experience is based on the commerce between God and the man's soul.

For this reason the original intention of the spiritual exercises of St. Ignatius, for example, is that they should be "given" (not preached) by a director to some individual man and adapted to *his* needs, capacities, and opportunities. The idea of giving or preaching a retreat to a number of people at once is a very late development, but the individual private retreat still remains the ideal. In this case the retreatant retires to a private or religious house where he can maintain silence and give himself alone and without distraction of outside business to the fundamental truths of his religion and his own deepest

## Retreats

concerns. Of the advantages of a private over a corporate retreat, one of the most important is the provision of solitude, which is so difficult to achieve when the exercises are made in company with others. Now solitude is of the essence of the matter, and for lack of it many well-intentioned retreats fall short of their aim. It is more important than silence, or books, or veils. Another important advantage is that the plan of the whole, and the application, exercise by exercise, is intended for this person and his needs only: for this person with *his* temperament, *his* education, *his* circumstances. He has not to pick from an address given to a number the points which are profitable to himself, nor is his time or attention taken up with work which might be either above or below his present standard.

The corporate retreat ought to include as many of these advantages as possible, and ought never to be regarded as a series of sermons addressed to a small and select congregation. It is only because of the impossibility of dealing with very large numbers individually, and the inability of many to give much length of time to it, that adaptations have been made by which one conductor gives the exercises to a number of retreatants simultaneously and for short periods. The conductor of such a retreat should always bear in mind the aim of making it individual, and should try to adapt it privately to each of the exercitants. He should repress any tendency to regard it as a corporate act on the part of any guild, group, or gang. But we can admit that there are points in favour of having a retreat of people of similar type and similar interests, such as belong to the same trade or profession, such as belong to the same college or congregation, such as belong to the same locality, and even such as belong to the same social grade. In this way it is possible to avoid that multiplication of points and illustrations in the addresses which the variety of hearers in a mixed retreat demands. (By "mixed retreat" I do not, of course, mean any mixing of the sexes.) Nevertheless, the group-mind must be fought or else it will affect the whole disposition of the retreatant.

This matter of dispositions is important and needs examination. The first division we will consider is the proximate object

## Retreats

of the retreatant in his self-imposed task. The retreat may be undertaken in order to decide a vocation, or it may be to prepare for its achievement (as, *e.g.*, an ordination retreat), it may be for the attainment of penitence or for the ordering of one's life in a state already fixed, or it may be made as a preparation for death. The choice of a vocation is one of the critical points in life and cannot be too solemnly undertaken; nor is there any method comparable to a retreat for enabling a man to make his choice in the sight of God without being biassed, even unconsciously, by any unworthy motive. So, too, anyone sincerely desirous of attaining a true penitence and peace of soul can do this better in retreat than in any other way, and those wanting to take practical steps to prepare for themselves a holy death would be well advised to make a retreat with this end in view while they are still in possession of all their faculties.

But the most usual object sought in retreat is the repair of the disorder in a man's spiritual life and the renewal of true ideals. This involves the review of the past and a forecast of the future with a fresh inspiration to give motive power to his efforts towards establishing his own will in harmony with that of his Creator.

The other division to which we turn our attention in considering the dispositions of the retreatant is that of "interior dispositions." Naturally, the first necessity is the pure intention, by which he aims first at the glory of God and offers to him all his thoughts and actions; the primary object of the retreat is not his own profit. He comes to give as well as to get, and he will need to bring a generous heart to the work. It would be fatal, for example, for him to start bargaining with God and laying down limits beyond which he is not prepared to go and making conditions which he desires to be fulfilled by God before he will accept any Divine call. A spirit of courage, generosity, and large-heartedness is invaluable, and a true broadmindedness. The pleasure-seeker is seldom broadminded, but holds himself open to delights and closed narrowly against disciplines. The good retreatant must not be a spiritual pleasure-seeker. He must be sincere in accepting the Will of God and the external conditions and rules of



## Retreats

the retreat. It would be idle to pray to know the Will of God if he did not mean to do it, or to invite the Lord to his house whose path was begirt with briars. But he is entitled to expect that if he disposes himself aright and works hard and honestly at the exercises provided for him, God will pour abundant graces upon him, and, moreover, those the very ones he needs.

A great fruit of retreat is the principle of unity and cohesion in life. There are many who possess their spiritual treasures unorganized; a virtue here, a spasm of devotion there, a switchback of efforts and failures, lines starting hither and thither and converging to no common terminus. Their spiritual life is like a collection of tesserae for mosaic without a pattern or a preacher. Retreat brings coherence. It acts like the rennet which makes a junket set, or like what chemists call a catalytic. There is a well-known story of an Arab, who, while riding, fell in with three disconsolate brothers whose father had lately died, leaving seventeen horses. To the eldest he had bequeathed half the property, to the second a third of the property, and to the third son one-ninth. They appealed to the Arab to help them in dividing seventeen by two, by three, and by nine. "Do me the honour," he said, "to accept the loan of my horse for the purpose of the division. Then there are eighteen horses. The eldest son will take nine, the second son will take six, and the third will take two. Two and six and nine make seventeen, and with your permission I will take back my own horse and pursue my journey!" He neither added to what they had nor subtracted from it, yet he had so arranged their property that justice was done and doubts removed. A retreat adds nothing to the powers which a man already possesses, but with his own co-operation it brings stability and sense into a life which lacks them. By this means his life is rationalized, and his gifts and graces become more fruitful. "Herein is my Father glorified that ye bear much fruit."

This production of fruit is the severely practical aim of the most famous method of retreat—the Ignatian. Although it is so well-known by name, the practice of it is not nearly so common as it might be, because there are comparatively few

## Retreats

retreat conductors who have gained sufficient mastery of this method to be able with accuracy to call their retreats by the name of Ignatius. Let me try to describe to you what an Ignatian retreat is like. There is, first, a difference from ordinary life in the fact that silence is observed and retreatants speak to no one but the conductor (or one of the conductors if there is more than one). This silence is observed as a means of preserving the spirit of solitude which is so essential. This is an exercise of will, of a simple and direct kind, and provides the atmosphere in which the exercises are to be made. All the powers of the soul, memory, intelligence, and will are to be used in them. It may be asked "of what nature are the exercises?" And the answer is that they are various. The most characteristic of them all is the meditation. The conductor stands or sits and gives an address on the subject of the meditation and the form of it. He indicates how the memory and the imagination are to be used in what are called the preludes, how the intelligence is to be used in the points for consideration, and how the affections and will are to be used in the colloquy. If he deems the retreatant inexperienced in meditation he may give a separate instruction on the manner of meditating.

Another exercise is private reading, and after each meditation the conductor will indicate passages of Holy Scripture and of the "Imitation of Christ" which are to be read by retreatants in their own time. Self-examination is another important exercise, but, more important still, are the private interviews which each retreatant will seek with the conductor at least once in the course of the retreat apart from confession. It is in these interviews that the conductor is able to make the adaptations and applications which have lead to the retreat being called "a mission to individual souls." This is one of the ways in which it is possible to maintain in a corporate retreat some of the advantages of the private retreat. Another characteristic exercise is free-time—generally two hours in the afternoon—which is for quiet reflection and, if one may so say, digestion. It is by no means a time to read interesting books, even pious ones. Its purpose can be made clear, perhaps, by a quotation from Dom Mabillon (A.D. 1632-1707):

## Retreats

"We are carried away by the desire of learning something new; what we want is not really truth but novelty. And it is this desire of novelty which makes the truth almost useless to us when we do find it." He quotes this from a pious author: "If we were content with truth we could find it all in one drop from the heavenly watering-can; instead of which we are not content, and so we chase all over the sea of Scripture for something else and miss the truth. When we read at such a rate we may suspect that we are not seeking love or truth but something else. The way in which we deceive ourselves is that we expect to find in our reading some spiritual nourishment all ready—and that is not the case. It is for us to prepare it. It is, as it were, good corn, but the straw is still on it. Even if it is bread ready-made, it still is not baked—at least, not enough for us. We need the fire of the Holy Ghost to bake it. Prayer will light that fire. Why do you eat so greedily of raw food? Wait a little and let it bake. Do not be so anxious to read as to pray, so that what you read will do you good. Knowledge puffs up, the letter kills. Straw will not nourish you, husks are no good to you and will only fill you to fulness. Reflection and prayer is the soul of reading—that which gives it all the prayer that it *can* have. Without reflection and prayer, reading is a dead body which infects and corrupts us."

The last important exercise is the resolution which brings to a practical finish the whole course. The meditations of St. Ignatius on the fundamental truths of religion and on the Mysteries of our Lord's life, the self-examinations and acts of devotion, the silence and the solitude, have all led up to this definite end, this fruit, this harvest. The retreatant returns to the world with a work done and a step forward made on the road to Heaven. It may be a long step or it may be a small one, but it is real and definite progress.

Some have said, perhaps from imperfect knowledge, that the method of St. Ignatius is rigid, but, in fact, there is no other so adaptable or so flexible. It is suitable for the very pious and for the most simple, for the religious and for the secular, for the priest and the layman.

All priests would do well to make the exercises for a whole week once a year. It would be of incalculable benefit to the

## Retreats

Church if this should be a rule; the laity would profit as well as the clergy themselves. Parishes should be ready to make it easy for their clergy to be absent for so vital a purpose, and the clergy be prepared to put aside momentary profit for eventual gain. Monks and nuns—all religious—find the annual retreat not only desirable but necessary in their life, which, to the outsider, sometimes seems a perpetual retreat. They know the need of a time of detachment from routine. It is more obvious what a benefit such a time can be to parish priests. The layman's life is still more full of distractions and temptations, so to meet his need shorter retreats are arranged; and he finds that the Ignatian exercises are amply strong enough to break through the most stubborn problems under which human society is now groaning. The practice of retreat is rightly being recognized now as being well within the capacity of the uninstructed as well as of the instructed laity. Given proper direction, the effects of a retreat on the lives of workingmen are marvellous; the letters which some of them write are full of deep gratitude for graces received and of fixed resolve to persevere in a new life. Many, to my knowledge, go out from retreat with an undeviating determination to be swayed no longer by the opinions of the world or the mockery of their companions.

Though the time that they are able to offer must necessarily be shorter than that which clergy and religious can give, it ought to be as long as possible, and every effort must be made to establish retreats for workingmen of three days in length. A short week-end is not enough for anyone, man or woman, to begin to gain the typical experience of retreat. Silence and solitude have not had time to work; the oil of the Spirit has not, in such a space, lubricated the machinery of meditation and prayer. It is possible to lengthen a week-end retreat a little by beginning on Friday night and allowing men to go to work on the Saturday morning. They should be sure to stay to Mass on Monday morning, and can be given a "recollection" a month later on a Saturday or Sunday. It will be very difficult to establish three-day retreats for workingmen, and the start will have to be in quite a small way, but with faith it can be done if it is once begun.



# Retreats

Laity, in thinking of the length of their own retreats, may be encouraged to make a long retreat from time to time, say every four or five years. Then, if they follow the excellent plan of making an annual retreat they can make this a short one—even a week-end. It is worth while pointing out that for beginners a retreat of several days is the easiest, because in a very short one the retreatant has to leave before he has, so to speak, “got his second wind.” That is to say, he has not time to get over the necessary discomfort of unwonted silence or feel the benefit of it.

The provision of opportunities for retreat is mercifully increasing, and it is to be hoped that the response will increase too. It is certainly time that every Catholic should realize that retreat is a spiritual exercise of the greatest power to enable us to know God and to do his Will. The question then arises for every man: “Can I afford to neglect so great salvation?”

## II

# Retreats

GILBERT SHAW



T. FRANCIS DE SALES, that very practical and human saint, begins his treatise on the “Introduction to the Devout Life”: “You aspire to devotion, dearest Philothea, because, being a Christian, you know that it is a virtue very pleasing to the Divine Majesty.” And having said a few words on the subject of devotion he shows how it is suitable and necessary to every class of person, but its manifestation will vary and practice differ with the different classes of persons and their several occupations.

## Retreats

“All kinds of precious stones, cast into honey, become more brilliant thereby, each one according to its colour, and all persons become more acceptable in their vocation when they join devotion with it; household cares are thereby rendered tranquil, the love of husband and wife more sincere, the service of the prince more faithful, and all kinds of business more easy and pleasant.” So it is with the practice of retreat as a means to acquire more perfect devotion. Retreat is for all and will benefit all, like the honey and the jewels, making whatever individual call or vocation is brought into its influence more resplendent and perfect as a result of the soul’s spiritual exercises.

The actual exterior form of a retreat may vary, but the method applied to guide the soul in retreat will be the same, for the end is the same for all—increased devotion. The best method is that which will secure most quickly the growth of devotion in the soul and fortify it more firmly against the cold winds of the world’s indifference, which it must meet in the ordinary course of its life. The subject-matter of a retreat is simple—God and the soul of man, the recognition by man of his Creator and his true response to the Divine Will.

Man, in the midst of the world of change and passing interests, is so occupied with the things of impermanence that the underlying permanences—God, Life, Death, Heaven, Hell, Judgment—are ignored and mean but little to the soul; therefore the history of mankind, whenever the conscience is awakened to think out the problems of existence, shows the phenomena of retirement from the activity of ordinary life. It is common sense that you don’t work out an important business problem, if you can avoid it, on the top of a tram-car in the rush hour, and we all know the fuss made when father is working and mother has to keep the children quiet.

If there is opposition to the practice of retreat it must be from a fear of devotion. It is true it might be awkward to become devout; there may be many things to be given up that now are indulged in, perhaps too freely; there may be stern and beautiful virtues to acquire.

There was once a young cleric who, discussing the strict type of retreat, was heard to say: “Yes, no doubt an excellent

## Retreats

thing that kind of retreat. I once made one: it took me three months to recover from it." Poor man! ought he to have recovered?

Man's natural tendency, the inertia of the old Adam, ever tends to make him stabilize his character to his environment, attempting to strike a balance and accommodate himself to the situation around. To the chosen people of God in the Old Testament, as they endeavoured to make that accommodation, came out of the deserts of Canaan prophet after prophet to break the chains of custom and of the low standards of spiritual development. Man is not made to strike a balance with an earthly environment; he was made for heaven and for the Will of God. The animal creation may make its adaptation, as in the length of neck in the giraffe or in the prolongation of the nose in the elephant's trunk, and when the usefulness of the adaptations ceases and the environment about them changes they will perish. The majority of men aim at making themselves comfortable by accommodation to their immediate environment, aiming to make comfortable, natural grooves down which their life may run—grooves which may, indeed, include their religion, and so fix their life that no spiritual advance is possible without some complete change of environment by which they may be enabled to see that man's true environment is eternal; that this earthly life is probation; that the creatures are to serve as means to a supernatural end; that man is a citizen of heaven, and earth is but the threshold of his life.

A retreat may bring just that change of environment that is necessary; it is an opportunity of thinking things out, so it is a time of true conversion.

To those whose minds are already set upon God it is more than that; for them it is a time of growth in self-knowledge. I love God—I want to love God, but I must know how I fail in my expression of love both to God and to my fellow-man. The Divine command is "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And I—why don't I love? Why can't I love? It must be inquired into. Just as if I desire to build a house myself I

## Retreats

have in my mind the pattern and picture of the house I want, but it can't be built without thought or work. I must master the craft of building and acquire materials, draw up my plans, and practise to some measure of perfection, before I begin, the several crafts of bricklayer and carpenter. So with the house of my soul. It is God's will that it should be perfect; his command to me is: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And I—how imperfect. It is my failure, misuse of materials, ignorance, hurry, desire, and pride that is the cause of the sorry building that is being erected. I must sit down and discover where the mistakes are, and study to do better. So in retreat we come to know ourselves, and then we will wait to be taught of God, the Master Builder, how we are to learn to build the house according to his plan.

It is in retreat that the knowledge that guides and deepens faith is gained. "Be still and know that I am God." We may fly with the eagles in the new joy of a deeper conversion, or run with the horsemen in the strength of new knowledge and new power; but the greatest gift of all is that fire of knowledge that will carry the soul through the burning days of drought and indifference so that it may walk in the heat without wearying.

It is from the desert of retreat that the power of religious movements comes, and it is the hope of to-day that behind the obvious successes, the floating banners, and the panoply of movements, there is the solid fact that souls are giving themselves in increasing numbers to be still that they may know that God is God, giving themselves into his hands that he may do with them whatever he may will.

The actual form of retirement may vary from age to age, but it is a universal phenomena. In the Old Testament we have the prophets of the desert, in the New we are to observe our Lord's great retreat of forty days and in the many retirements during the ministry: his withdrawal with the disciples when there were many coming and going; in the special retreat of the chosen three on the Mount of Transfiguration.

The earliest age of the Church's history, the period which marked its swiftest expansion, was the age of the hermits,



## Retreats

when, as in Egypt, the deserts became populous, and over against the luxury of dying Rome St. Jerome stood smiting his breast with a stone, calling out of that dying world those who would give themselves to the life of prayer and service for the extension of the Kingdom.

We must not enter into monastic history except to point out that the earliest types of retreat were perforce associated with the monastic life, and when made use of by seculars would mean retirement into a monastery for a time of prayer and quiet.

The retreat as we know it begins at the time of St. Ignatius and the Exercises, and since then we find either the Exercises or adaptations used freely at every period of spiritual life. We should note the great influence of the clerical retreats instituted by St. Vincent de Paul, not a perfunctory two days, but serious ten to fourteen day retreats with instructions on the spirit of the clerical life and the performance of their duties.

In recent times there has been a marked increase of quite a short form of retreat, as it peculiarly meets modern needs, giving time for a breath of true air in the crowded life of to-day. On the Continent there are great houses built specially for the purpose of week-end retreats for artisan workers, and there is no doubt that it is being one of the most fruitful means of stemming the tide of materialism and infidelity.

Our own Church has felt the breath of that movement, and in recent times there has been a marked increase in opportunity for making retreats both short and long. There are many souls who go into retreat, but there should be many more who do not go into retreat yet who should; and there is a need for a real forward movement to spread widely what a retreat is—its value for the individual and for the Church.

We meet the idea of the advisability of retreat far back in the history of the recent revival of spiritual things, to quote two examples. First, from the Introduction to the second edition of Bishop Forbes of Brechin's translation of the "*Memoriale Vitæ Sacerdotalis*," quoting a charge delivered at Brechin in 1860: "In England, with the sanction of one of the most devoted prelates of her Church, it has been the custom for some years back for several of the clergy annually to join

## Retreats

together at a stated place to spend a few days in religious exercises, and I have reason to believe that this is attended with the most satisfactory results," continuing in the Introduction written in 1873: "It is gratifying to know how heartily, since the charge was delivered, many of the clergy have entered into the spirit of this advice, and it is with special reference to retreats that the translation of this book is called for." And for the second a sermon preached by Goulburn, Dean of Norwich, in 1875, on St. Francis de Sales: "Devout persons might find in annual retreats, judiciously conducted, a real source of spiritual strength and a real means of spiritual progress."

With the increase in the number of religious houses during the last century, retreats became associated with them, and most communities arranged retreats for their associates and others. Shortly before the war one of the pioneers of those good things—the then warden of Liddon House, the Rev. W. B. Trevelyan—opened the Yews, Beaconsfield (unhappily now closed), and in 1914 the Association for Promoting Retreats, which had been formed in 1913, opened a house at Hendon. In several dioceses retreat and mission work became closely connected, and diocesan missionaries promoted the opening of retreat houses, specially in the years immediately following the war. There are now conducted retreats held in 16 diocesan retreat houses, 29 houses where priests' retreats are held, 19 where men's retreats are held, and 58 for women in the British Isles, and also there is a marked increase in the number of private retreats made. This advance is not restricted to the British Isles, but much interest has been evinced and work been done in connection with retreats throughout the Church overseas.

The best missionary in regard to retreats is the soul who has made a retreat, and whether this means of devotion is to become more popular depends not so much upon ecclesiastical organisation as upon the earnestness of those who have made retreats and their intention to secure for others the good they have gained for themselves.

We make a retreat not only for ourselves but for the world around us—we sanctify ourselves for others. The retreat will

## Retreats

teach you where you stand with regard to the dying world, and it is vitally important that you should know where you stand. Jerusalem did not know the day of her visitation—she was so much occupied in being religious, in being national; Dives did not know the importance of Lazarus—he was occupied in faring sumptuously.

There is a very definite part in every retreat, however short, where you must see where you stand and where you make your choice, or reaffirm your choice of where you are or where you would be. Retreat is a serious business, and is best conducted in a business-like way, quite unemotionally. The life of grace is a business, that of investing the talents, and so we need trained conductors who will put the subject-matter of a retreat before the retreatants in a business-like way, so that it can be made use of. His part is to set before the retreatants the subject-matter for thought, and to describe the best method of thinking out the matter, giving them the steps to take and the method to adopt within which the Holy Spirit will guide the retreatants to a knowledge of themselves and the Will of God for them.

Their work in no way competes with that of the parish clergy, but is entirely supplementary. The conductor is the servant of the parish priest, and may be one himself, and often the parish clergy arrange to take a group of parishioners to a retreat house as a parochial retreat, so year by year quickening and increasing the devotion of some of the faithful of the parish.

In other cases the parish priest would encourage individuals to make their own retreat, advising them, if need be, where they will find that most suited to their needs.

In some parishes, especially country ones, or those far from any retreat house or any other suitable place to go apart into, something in the nature of a retreat can be secured by what is known technically as an open retreat being held in the parish, either short, being a quiet time held in the church on Saturday and Sunday, or for a longer period, the quiet time being spread over the week, gathering the faithful together each evening after the day's work. It is, of course, not a retreat in the sense that there is complete apartness, nor can there be the full benefit

## Retreats

of silence; but there are short periods of silence, and the devotions follow the retreat method. During such times people undoubtedly find much to help them in their spiritual life, and learn how to pray better.

Such open retreats should lead to people making, when possible, a proper retreat. Sometimes it is advisable to give the open retreat some other name, such as a Silent Sunday, a Quiet Week-end, or a Convention—one of those convenient words which cover a multitude of different uses—for the term retreat in some places has unhappy associations; some people think it means running away, and in one district the writer knows it is associated with inebriates, and in another with lunatics! In practice, of course, we realize it is just being sane to go into retreat, for it is a means of sanctification of the individual for the glory of God and the good of his Church. People cannot adequately discuss the relative value of retreats until they have made their own, and made that retreat well.

We must, however, clearly distinguish a retreat, with its solitude and its silence, from things that are sometimes called retreats—namely, organized meetings which consist of conferences. Nor are quiet days to be considered the best opportunity for meeting one's friends from a distance, as is known to happen sometimes, specially in rural districts. Quiet days have a great value, but they must be quiet days, and they are most useful to those who have already made their retreat and learnt the secret of silence, and who therefore can use the opportunity of a quiet day as a time of refreshment. To many souls quiet days are too often simply times of instruction, and they become weary and distracted, and are not able to use the silence.

It must be the aim of the conductor to lead the soul to rest upon God, giving the awareness of the intellect something clear to visualize, so that the soul may desire and pray for the fruit that it would win from the consideration, and that the powers of the soul may be occupied with that business and not distracted. For instance, if we were to think of the soldier of Christ as a subject, we might consider the Old Testament type of Gideon's soldiers, and picture the dark valley filled with the enemy in possession of our country—the evil that is in the world—and see on the hills around the 300 champions of



## Retreats

God, who are to conquer by no merits of their own but by the shout and the light in obedience to God's Will, the type of the means of our Christian victory—the Word of the Testimony and the Blood of the Lamb. From such a consideration the desire of our heart might well be to learn more obedience. The memory will naturally think how they got there: 300. Why so few? And the memory gives to the understanding the history which leads up to that moment—the calling of the army, the sending home of the fearful, how many there were; the testing of the residue in the ordinary things of life, drinking by a wayside stream, like you and I are tested over the breakfast table and in the office. The greedy and the careless are useless and sent home; they may join later in the pursuit. Only the trained, watchful warrior can be used for God's victory. And so the understanding looks into the individual's own life. Am I greedy? Am I careless? Or am I trained, disciplined, learning hardship with St. Timothy, and watchful, dependent on Word and Sacrament? The understanding will see some point or other that will need rectifying, and so the will makes its resolution, something practical, something that can be done. So, exercise by exercise, the quiet day or the retreat is gone through, bringing the soul to know itself that it may be more completely surrendered to the Will of God who made it, redeemed it, sanctifies it.

A retreat converts, a retreat gives growth of knowledge, a retreat gives new strength and missionary enthusiasm. It is suitable for all; it will help all; it is sweet honey of silence and solitude that will give to all that is brought into it new splendour, new radiancy, increased devotion.

# Appendices

## I. Men and the Church

SIR WILLIAM HANSELL, K.C.

It is a tremendous honour to preside at this great meeting, and I thank the Committee most heartily for their invitation to me to do so. Most, if not all, of you are aware that this meeting for men only is a new departure in the programme of an Anglo-Catholic Congress session. This great assembly bears witness to the wisdom of the Committee's decision to include it. If you will forgive an old Latin tag slightly altered, "*si testimonium requiris circumspice.*" Look around if you want proof.

How often do we hear it said, and do we read, that religion has lost, or the Church has lost, all or nearly all hold on the men of our country. There is, alas! only too much truth in this assertion, so far, at least, as outward observance goes, by which alone perhaps we can judge. But a gathering like this is, at all events, good evidence that the severance, if it does exist, is by no means so general as many would have us believe. More, your presence here to-night is of good augury for the continuance and increase, under God's providence, of the revival of faith and practice which has been manifested so abundantly during the last eighty or a hundred years. We shall hear from the speakers what the Church would have us to do. We lay folk, for our part, by our attendance here, testify, I take it, that we shall do our best, individually and corporately, to observe the Church's precepts and to endeavour to rule our lives thereby. Yes, and to incorporate in business, in recreation, in social life, and, above all, in our private and family lives, the principles and practice of our faith. And to this end let us close our ranks and keep firmly to putting first things first, even if we, as individuals,

## Men and the Church

may have to subordinate or even to give up for a time, in some cases, things which we value and hold dear. It is over thirty years ago since it was my duty to present, as best I could, before the then Archbishops of Canterbury and York, at what were called the hearings at Lambeth Palace, the case, to put it in a legal way, for reservation. Much has happened since then, and I firmly believe that, thanks to the courage and sanity of our leaders and to the patient persistence of many parish priests, the battle for continuous reservation of the Blessed Sacrament in the open Church is wellnigh won. Once that is secured, other things will, in God's good time, be added unto us without let or hindrance. Let us therefore go forward with courage, firmness, and high hope towards the objective of this whole movement—namely, the conversion—or shall I say reconversion?—of our country to the Catholic Faith.

Our speakers to-night are well known to you. But we are specially fortunate in that we shall also be addressed by the President of this our 1930 Congress, the Lord Bishop of Nassau. He has indeed once more—for this is his second Congress, as you know—proved himself a splendid leader of men and a most worthy successor of our revered Bishop Weston, whose prayers we cannot doubt are assisting us in all that we are doing. While remembering the Bishop, I think you will agree that this meeting of men should not separate without our paying also our humble tribute to that great layman, still happily with us, and whose voice was heard in this hall this very afternoon, who has set, through his long life, such a wonderful example of all that is highest and noblest and best, the *preux chevalier*, the very type of a true Christian gentleman, Viscount Halifax.

Let me conclude by quoting two short passages from Lord Halifax's very recently published book called "The Good Estate of the Catholic Church." The one, which has already become familiar to many, but will bear repetition, reveals the secret of his life, the other gives us counsel for these present times. Lord Halifax says: "On looking back over the last seventy-five years, I see that the best of all the good gifts of every sort, and they are innumerable, which God has

## Men and the Church

given me, the gift bestowed upon us of the Holy Sacrament infinitely surpasses them all. Our Lord's presence, as it is vouchsafed to us in that most Holy Sacrament, has been the support, the strength, and the joy of my life. Without it my life would have been such as I tremble to think of, and it is because of all that the Blessed Sacrament has been to me that I wish to thank God for it in the most public manner I can." Secondly, his counsel to us: "The time has come when we must make a new departure. The time is past for referring merely to what is the true interpretation of Anglican formularies. We have boldly to assert that the Anglican communion has always claimed to be a true part of the Catholic Church, and that, on the strength of that claim, we assert our right to full Catholic teaching and practice, that we repudiate entirely the claim of the State, under existing circumstances, to interfere in spiritual matters, and that Parliament, composed as it is, has no right to dictate to the Church what it shall do or what it shall say." The principle thus laid down by Lord Halifax some of us had the privilege this afternoon of hearing enforced by a most powerful argument of the Bishop of Durham, which I venture to commend to your careful and prayerful consideration. Brother Catholics! let us think on these things.

### FATHER BIGGART, *C.R.*

IN face of a gathering of this size and importance, I admit that if I were left entirely to myself, the temptation to say flattering, pleasing things would be almost irresistible. But I am thankful to say that I am not left to myself at all. I am to speak to you to-night on the subject of "The Precepts of the Church."

You all know, as well as I do, the story of the immortal Alice. Alice, wanting to be amused one afternoon, looked over her sister's shoulder at the book she was reading. You will remember she found it very dull and fell asleep. It was dull because it had no pictures and no conversations. "And



## Men and the Church

what," said Alice, "is the use of a book without pictures and conversations?" Now I cannot keep you awake to-night with pictures, but I can give you the report of a conversation. There came into supper one Sunday evening, at the Hostel of the Resurrection in Leeds, where I happen to live, some young men from the University outside. One of them asked me to show him the chapel, and I took him in. When he said he thought it was very fine, and indeed it is, I said: "What is your own religion?" He replied: "Oh, I belong to the Church of England." Then I said: "Well, where do you go to church?" And he paused a bit, and then he said: "Well, I am afraid I do not often go anywhere. I only belong to the ordinary Church of England. I am not an Anglo-Catholic, and it is different with us; we have not any obligations. Of course, we know you people have."

That remark seemed to me in pleasantness and unpleasantness about 50 per cent. each way. It is not really pleasant to be told that an ordinary member of the Church of England is not to be credited with having any obligations. It is pleasant to be told that we are different and do recognize them. It is pleasant, but to-night the question I want to ask, amongst friends, is this: "Is it true?" I cannot imagine any more auspicious moment for asking that question. If there is one thing which I hate more than another it is the washing of dirty linen in public. I loathe it. But in a sense we are in private here. It is a very large room, but it has become a cosy and comfortable room because we are all friends. For that reason I cannot think of any better moment than to ask the question of you to-night. When we are told that we are people who recognize obligations, then I say what better time to ask than now "Is it true?"

In their general sweep, the obligations which we all recognize are plain. I am not suggesting that my young friend in the University was or is aware of them. That is not my point. They are called the "Precepts of the Church." Let me remind you of them. Please do not be frightened—I am not going to speak about the whole lot. The first is to hear Mass on Sundays and at the great feasts of the year. The second, so far as the Church of England is concerned, is to receive

## Men and the Church

Holy Communion three times a year, of which Easter shall be one. The third is to go to Confession before Holy Communion at least once a year, and in the case of mortal sin. The fourth is to observe Fridays as days of abstinence and to keep the appointed fasts of the Church. The fifth is to give alms liberally, according to one's means and opportunity. The sixth is not to solemnize marriage within the forbidden times and degrees. We are to consider some of these obligations to-night. Let us start by putting them all together. Has every man in this great gathering an answer ready if anyone asks him, "Why do you feel bound to keep any religious obligations at all?" You know the popular view. Religion is that which you take or leave, as you please, and you take what you like and you leave what you do not like. The first point I should make would be this, that for us the faith is never a mere collection of statements, to which we give a merely intellectual assent. It is immeasurably more than that. Our religion is a life to be lived. It is a life to be lived in relation to God. It is a life to be lived in relation to our brother-man. The Church is not a theological debating society, nor is it even, thank God, a museum of clever people.

As to this question of obligation, let me put it to you like this. As soon as you begin to have living relationships with others, then immediately you begin to have obligations towards them. Do not, for one moment, suppose that because you have entered into relationships with others that therefore you have bartered away or lost all sense of freedom. If the relationships are right relationships, then you may have lost some exercise of freedom perhaps in this direction or in that direction, but you have enlarged it infinitely in others. That is where the richness of family life comes in. Do not say, "Bless me! the man is not even married! What on earth does he know about marriage?" because, like everyone else, I had a father and mother, and I really did live in an ordinary home, and a very good one, too, I may say. I do not live a family life in the ordinary sense of the word because I happen to live in what is called the Religious Life, though that is a family, I assure you, that has grave obligations. You must believe that on trust. But my point is, it is just because you

## Men and the Church

are living in vital relationship with other people that therefore you have obligations; and because of that very fact, it is in such relationship that we find all the glow and enthusiasm which comes from belonging to some great cause to which a man has offered himself, his service and his life. We know that is true. There is no society, no cause, no movement, no venture, no onward march, that for one moment can be compared in wideness of its interests, in breadth of its outlook, in the glory of its conquests, to the cause of God, of his Christ, and of his Church. That, then, is my first point to-night. Whenever anybody talks to you about obligations, please bear that in mind. Religion must be understood in terms of relationship or not at all. If it is a right relationship, a living relationship with God and man, of course it lays upon us obligations. It imposes upon us limitations which are binding, even as all the great loyalties are binding—only in the highest degree. You and I begin to discharge our obligations and to recognize our loyalty when we recognize the precepts of the Church as not merely so many impositions from without, but far more as compelling urgencies from within.

Let me come to detail for a moment. You and I are bound to hear Mass on all Sundays and the greater holy days when we can. Why, of course. What else could we do or want to do? Who could willingly be absent who knows, as we know, what the Mass means—the daily renewal—not the mere remembrance, not a mere representation like the Oberammergau Play, but the daily renewal on the altars of the Church throughout the world to the end of time of the sacrifice of the Christ—till time itself comes to an end, and the Victim as Victor returns? I do not know how the superstition gets abroad—I am sure it is the work of the devil—that duty is always going to be an unpleasant thing. I can think of lots of duties which are not. I can think of lots of young men of my acquaintance to whom, if I said, “Will you come and have tea on Sunday afternoon?” they would say, “Sorry, Father, I cannot; I have got an appointment.” “Do you think it is your duty to go?” “Yes, Father, I do.” Not necessarily unpleasant, is it?

## Men and the Church

Then we are to receive Holy Communion three times a year, of which Easter must be one; that is what the Prayer-Book says. Does it matter that the rest of the Church says once will suffice as a minimum? In this regard, at least, the Church of England demands a less meagre response. And how obvious the reason, for we must live, and the Blessed Sacrament is the Bread of Life; there is no other bread but this by which a man may live and not die.

Then there is almsgiving. Sometimes I hear people talk about the Church's continual demands for money, as though it were something of which we ought to be ashamed. Far from it. So long as the Church has need of material things like churches, and prosaic things like food and clothing and houses for her servants and her children, and the means for satisfying the gentleman who comes to collect the rates, and our friend the insurance agent, and the boy who brings the *Daily Mail* or even the *Daily Herald*—just precisely so long will the Church need money and ask for it without a single blush and without turning a hair. The cause for which money is most needed to-day—of course, I speak feelingly—is the Ordination Candidates' Fund. We are not going to cease to ask for money till we are dead.

Now I must be more serious. I want to speak about two precepts in particular, whose teaching, I believe, is absolutely vital. I had prepared to inflict upon you—I am not going to do it—a long story about Christian marriage. But there is no time. I could easily talk about it for an hour, because the clergy do see such a lot of other people's marriages—we cannot help it. But I want to speak about the precept of the Church, which tells you that you are not allowed to marry within the forbidden degrees of relationship. I am quite sure most of you could not pass an examination in that—I could not—because you have seen them so often on the porch of the Church that you do not take any notice of them. You take it as read. Everybody knows that a man may not marry his grandmother. I have never met anybody who wanted to. But do you not see the point of all that? You are not to marry within the forbidden degrees, and you do not know what they are, because we all take them as read—they



## Men and the Church

are part of our civilization. They are backed, with one great exception, by the laws of the land. Recently, the law of the land has made an exception with regard to the deceased wife's sister.

Now, in all seriousness, I am coming to be convinced that the real cause for anxiety in the Church of England to-day has very little to do—at least, I think so—with India. I think it is going to have a great deal to do with how far England, alleged to be Christian, is going to hold by and stand up for and fight for the indissolubility of marriage. That is the coming test, I believe, for every one of us here and outside to-night. I am going to spend two minutes only on this subject. You and I, as Catholics, say: "There cannot be divorce with leave to remarry, because it is contrary to the command of Christ." More than that, divorce with leave to remarry is clean contrary to the Christian conception of Almighty God, for it is part of the property and nature of Almighty God to forgive. Once a divorced person has been remarried, the door is slammed on forgiveness. And it is impossible, if you slam the door on forgiveness, ever to attain unto the character of God. Now, of course, you know what we are told. I am told it every day. "You grow whatever flowers you like in your own garden, but do not interfere with mine"—in other words, "You have no right to seek to impose your Christian principles on other people." Have you got an answer to that? Here it is. "All right; I am a citizen as well as a Catholic. As a citizen I am going to work hard to protest for all I am worth against any kind of measures which will absolutely disrupt and destroy that civilization which we call Christendom, because it is built up on the unity of the family, the father, mother, and the child, and not on any one of those three." If you will say that and go on saying it, then you have got your answer to anybody who says: "Well, follow your Christian principles if you like. Mine are not yours. We shall do as we like." I am against, and I am going to be against, any kind of disruption of that civilization which has been won so hardly, and which, after centuries, has made us emerge from barbarism.

I have a few minutes left, and I am going to spend them in

## Men and the Church

talking about Confession. Supposing one of the gentlemen of the Press, sitting just below here to-night, in writing his account of this meeting, were to say in his report: "No one who was present at last night's meeting of men in the Albert Hall and saw a gathering such as I saw of some thousands of men, all of whom at least once a year go through the painful business of making their Confession—no one who had had that experience could ever again accuse the Anglo-Catholics of being merely factious or tiresome rebels, of being mere ceremonialists who want to reduce religion to the level of a first-class pageant on a football field, or men who were simply engaged in the propagation of a stunt, for the movement bears upon it the hall-marks of conviction and sincerity. These are men who have counted the cost and are prepared to pay the price—all along the line." If that report came out in *The Times* to-morrow morning, would it be true? I am going to leave you to answer that question. Nor do I propose to inflict upon you the well-known reasons why Confession is good for the soul. If you have forgotten them, you can buy them in any penny or twopenny manual upstairs. All that argument is very familiar, and it is one that appeals, not only to reason, but to conscience.

There is, however, one argument urged in favour of not using Confession, behind which I have known men sometimes to take refuge. It is this. That though Confession may be labelled compulsory in the discipline of the Church of Rome, and though like conditions may obtain in the Orthodox Church of the East, yet in the Anglican communion it is not so, with us it is purely voluntary, purely a matter of individual choice whether a man use it or not. Let us come to grips with that statement. I do not believe it is quite so plain as it sounds. Think of the word "compulsory" in regard to those commands of the Church called Precepts. Some of them can only be disobeyed under pain of mortal sin—always granted (and please do not misunderstand me) in certain cases there may be, and there often are, extenuating circumstances sufficiently important to exculpate the offender. But, further, there may be disobedience to the precepts of the Church through invincible ignorance—through ignorance, that is to

# Men and the Church

say, so long established that the sufferer has come to have a closed mind, hermetically sealed like a tin of preserved meat. And Christian charity, that parent of good manners, forbids the use of a cold chisel. In the Church of Rome such invincible ignorance in the matter of Confession would, I suppose, be impossible. But having regard to our past history, with us it is not so, and, therefore, in our present discussion we may safely rule out all persons of that kind.

For the rest, a command may be compulsory either because it comes with the full force of external authority, or because it is presented with the compelling cogency of conscience from within, or, again, from the morally irresistible combination of both. The question that we are to ask is this: What degree of compulsion is there upon us to use the Sacrament of Penance? To that I want to say two things, and then I am going to stop. First, that since we believe that this Sacrament of Penance is of Divine appointment for the forgiveness of post-baptismal sin, then no part of the Church can substitute for its use any other ordinance. This the Church of England has never done. What she has done is to make ample provision for its use, and in certain cases, notably on the visible approach of death, to urge it. For the rest, she has thrown the refusal to use it, if refusal there be, upon the individual and instructed conscience. Such a refusal, I submit to you, can only be made by incurring grave moral responsibility to say the least, and I, for one, am not prepared to take it.

Secondly, let us remember where we stand. We of the Catholic Movement may differ from one another in regard to this or that point of policy. This or that advance or emphasis may seem to some expedient, to others the reverse. All that is in no way surprising. But there is one bond which unites us all, one common platform on which all of us stand or fall, and it is this. We stand for the conviction that the Church of England represents here in this country the historic Catholic Church, that she offers to all men the Catholic Faith, the Catholic Sacraments, the Catholic privileges, and, I would add, the Catholic discipline. I beg you specially to mark that last word.

# Men and the Church

I think the Movement—for it is a Movement far more than it is a party—has under God done marvels. There is scarcely a district unaffected by it. Its achievements in the mission field are a cause of unbounded, though humble, gratitude. And yet when all is said there is one direction in which we hang fire. We are strangely slow, I would say we are dangerously slow, in embracing the discipline of the Catholic life. The widespread neglect of Confession, and particularly in the case of men, is a painful example of this.

Can we go on with reiterated appeals to Catholic consent for the enjoyment of our rightful liberties—for example, to honour and invoke the Blessed Mother of God and the Blessed Saints in heaven, to reserve the Most Holy Sacrament—can we with all honesty go on making these appeals *and at the same time* turn aside and excuse ourselves on this plea or that, from performing a duty which has behind it the whole weight of Catholic agreement, and is embedded deep in the experience of the Saints?

Nothing but the Faith can save England, nothing but the Faith can save the world. But if the salt has lost its savour, wherewith shall it be salted?

Therefore let us add discipline to enthusiasm, and seek from God the grace to live the better even if it be the harder way.

## G. D. ROSENTHAL

I THINK I shall best clear the ground for what I have to say to you by reminding you that our subject to-night might have been chosen with equal propriety for the meeting of women which was held this afternoon, or for any of the mixed sessions of the Congress. For with the single exception of response to the vocation of the priesthood, the Church has no sex consciousness. She demands no more of man than she demands of woman, but she demands no less. She is a strictly impartial Mother, with one and the same moral standards, one and the same standard of discipline, and, let me add, one and the



# Men and the Church

same estimate of value for her Jacks as for her Jills. It is, I know, commonly supposed that men are more important than women, and that there is a special kind of joy in the presence of the angels of God over one man that repenteth. But the revelation of God in Christ Jesus gives no sort of countenance to that fantastic idea. Let us get out of our swollen masculine heads the deplorable fallacy that we are the chosen sex; that God has a special predilection for us; and that a church full of men is more pleasing in his sight than a church full of women. The Christian religion teaches us to think of humanity in terms not of sex but of soul. In Christ Jesus there is neither male nor female, but all are one in him.

At the same time, there is good reason for speaking specifically to men about the precepts of the church, because we are in the main much less diligent than women in fulfilling them. As a woman once wittily remarked in reference to a custom which prevailed in the church she attended, of the men going up first to receive Holy Communion: "No doubt, she said, "it is on the same principle as that on which men give precedence to women in the world; in church men, poor dears, are the weaker sex." There is only too much truth in the satirical verse:

"In the conflict for Religion,  
In the turmoil and the strife,  
You will find the Christian soldier  
Represented by his wife."

Women form the great majority of practising Christians to-day. This is true not only of Anglo-Catholics, but of all parties in the Church of England; and not only of the Church of England, but of all religious bodies. We Catholic men must not be content with a position of such humiliating inferiority. It is up to us to recover our rightful position of equality in the service of God, by bringing spiritual reality into a profession of discipleship which in so many instances to-day is nothing but an empty name.

Now, if that great object is to be achieved, it is of the first importance that we should recognize this solemn obligation that rests on every one of us, of obeying the six precepts

## Men and the Church

of the Universal Church. You have heard about them in detail, but, for the sake of clearness, I will recapitulate them. They are as follows: (1) To attend Mass on all Sundays and Holy Days of Obligation, unless prevented by real and urgent cause; (2) to receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts; (3) to go to Confession at least once a year; (4) to observe the Church's law of fasting; (5) to observe the Church's marriage law; (6) to contribute regularly to the support of the Church and the Ministry.

Those six simple rules have always been regarded as of obligation in the Catholic Church; they express her mind with regard to worship, discipline, and the use of the Sacraments, and they are all contained, explicitly or implicitly, in the Book of Common Prayer. They are, of course, a minimum, and the Church encourages us to add other devotional practices to them—to go to Mass on week-days, to attend other services, to make our Confession and Communion more frequently, to visit the Blessed Sacrament, to say the Rosary, and so on. But all these matters have always been regarded as matters of personal piety, about which there is no obligation at all, whereas the six precepts are the framework of Catholic life. They mark the least possible standard of effective Church membership, and in the ages of Faith they had to be obeyed on pain of excommunication. Owing to the general laxity of the English Church, for which we ought to be heartily ashamed, these rules are not now enforced by official authority. But surely we ought, as good Churchmen, to enforce them on ourselves and to feel about them exactly as a good trade unionist feels about the rules of his union; that is to say, either obey them or relinquish our membership and lose its advantages. The effectiveness of a trade union is at once destroyed if a large percentage of its members refuse to obey its rules; and precisely the same thing is true of the Church.

Now the question is often asked: What exactly is an Anglo-Catholic? We hear about the Anglo-Catholic Congress and the Anglo-Catholic Movement. What is an Anglo-Catholic? I propose to you this definition: An Anglo-Catholic is a member of the Church of England who obeys the precepts of the Church. I venture to say that if that definition were universally

## Men and the Church

accepted among us, and faithfully carried into practice, a quite incalculable stimulus would be given to the great work for which the Congress Movement exists—the conversion of England to the Catholic religion.

To begin with, there would be an immediate revival in the Church of England of the conception of Christianity as membership in a society. Membership in a society is absolutely meaningless unless it involves obligations as well as privileges. There is no doubt at all that a large part of the power of the Roman Church is due to the fact that it attaches definite responsibilities to membership and makes its privileges depend on their fulfilment. But in the English Church the sense of membership has been so weakened that in numberless cases it has come to mean absolutely nothing at all. During the war 70 per cent. of the soldiers called themselves “C. of E.”; but to only a tiny proportion of them did that designation mean anything more than a purely nominal allegiance. So it is with thousands of professing Churchmen to-day. They think of themselves as belonging to the Church, but they rarely attend its worship; they take no part in its great Sacrament of Fellowship; they make little or no contribution to its support; and they do not feel that they wrong it by evil living. If we are to have a real revival of true religion in England, the first and fundamental necessity is the recovery of the sense of membership. What we want, first of all, is not more Churchmen, but we want real Churchmen.

Then besides reviving the conception of the Church as a society, the strict observance of its precepts would be of quite enormous benefit by strengthening us with a discipline we sorely need. We Anglo-Catholics are often accused of being lawless. That accusation is not well founded. The Catholic party as a whole has shown almost unbelievable patience in submitting to restrictions on its worship which we believe to be grossly unfair; and those of us who, for reasons of conscience, have felt compelled in the last resort to resist episcopal injunctions have always done so with the greatest reluctance and regret. But in another and even a more serious sense it is true, I am afraid, that many of us are lawless. We tend to dilute the wine of our Catholicism with the enervating water

## Men and the Church

of Protestant individualism. We want to be able to go to Church when we like, and not to go if we do not like; to give alms when we like, how we like, and as little or as much as we like. As a result, we are in danger of creating large numbers of pulpy Catholics who are destitute of strong backbone. I regard with great foreboding the development of an anæmic tendency in Anglo-Catholicism, which was conspicuously absent from the early days of the Revival. Hence it is that the precepts of the Church are of such vital importance. Neither history nor psychology encourages the belief that an amiable fluidity serves the highest purposes of life, either in an individual or in a society. Our Movement is in danger of becoming soft. Its muscles are getting flabby, its bone is turning to gristle, its blood is running thin. We need almost more than anything else to-day the strong tonic of a common spiritual discipline, and of humbling submission to a common rule.

Once more a general obedience amongst us to the precepts of the Church would add immense effectiveness to our witness in the world. Every Catholic who fails to observe them, either through carelessness or a disobedient spirit, is a weakness to the Church and not a strength to her. His laxity makes others lax; he encourages the Church's children to disobey her, and makes outsiders despise her. On the other hand, every Catholic who obeys the Church's precepts, and submits himself to the trouble and self-denial they involve, is a living witness to the reality of the Catholic life, and may be the means of doing great good amongst people whom nothing else will affect. Discipline, like disobedience, is contagious.

It is the fervent hope of the Congress Committee that this mass meeting shall have a practical and constructive result. The Congress of 1923 gave birth to a wonderful child, the Fiery Cross campaign, which for seven years now has maintained continuous prayer day and night for the conversion of England. We hope that this Congress will give to the Fiery Cross a brother, and that this great meeting will mark the beginning of a crusade to be carried on in every Catholic parish throughout the country in preparation for the Centenary of the Revival in 1933. We suggest to you that the crusade



# Men and the Church

shall have one plain and simple purpose: to bring home to men and women of goodwill everywhere the importance of the precepts of the Church, and to invite them to pledge themselves to their strict observance. I can conceive of no more worthy and acceptable thank-offering for all the great things God has done for us during the past years than a roll of Churchmen representative of every town and village in England who have solemnly promised to make their churchmanship a reality by such a self-enforced obedience.

## THE BISHOP OF NASSAU

I WANT to say that I think this is about the most inspiring sight I have ever seen in my life. Only a week ago I was talking to my friend the Bishop of Barbadoes about the membership of the Anglo-Catholic Congress, and I told him that we then had a membership of 22,400. He said: "Yes, that is very interesting; what sort of percentage of that are men?" Well, I did not know at the time, but I am looking forward to seeing him again in Canterbury on Saturday.

Now I have a confession to make to you. This afternoon I addressed in this hall a meeting of women, of just about the same size as this, and I told them that I was bound to confess that the women were the real backbone of the Church at the present time. And you know as well as I do that it is true. If it were not for the women, I do not know what our Sunday congregations would be like. So I have welcomed the way in which this subject has been put to you to-night, the subject of "The Precepts of the Church." To some extent I am responsible for the choice of the subject, because at the last Anglo-Catholic Congress, when there were a good many people feeling that the proposals put forward by the Bishops did not quite represent what they thought should be represented as the mind of the whole of the Church of England, I had to tell you that the reason for the Bishop's attitude was that the laity of the Catholic wing were such a small and ineffective body. I said to you then that if we had 10,000 lay-

## Men and the Church

men pleading for toleration for Devotions, we should very soon have the Bishops recognizing that the mind of the Church of England was not quite what they had imagined it to be. Now this meeting to-night is perhaps the firstfruits of that appeal for 10,000 laymen who are real Catholics. Father Rosenthal has given us a definition to-night of what a real Anglo-Catholic is—a member of the Church of England who does at least keep that bare minimum which is embodied in the six precepts of the Church. I am bound to admit, in spite of what he said, that we cannot expect quite the same level of devotion from the ordinary man as from the ordinary woman. Men and women are differently constituted. Women are capable of more self-sacrifice. Women are capable of more sustained effort than we are. I am afraid that we can hardly look for the same sort of numbers of men as we have of women in the church day after day. But we do look for this bare minimum, the attendance at Mass on Sundays, the use of Confession at least once a year—and I think that from using it at least once a year many of us will come to want to use it very much more often—and the receiving of the Holy Communion at Easter at least. That is the barest minimum. I may be wrong in this matter, but it has seemed to me for some time that the Roman Catholic communion manages to hold its men much better than we do. That is because it recognizes quite frankly that the Church must adapt itself to all types of character and to all levels of spiritual capacity. That is our Lord's teaching—there are the one talent men and the two talent men as well as the five talent men. And the Church wants them all. Do not stay away from the Church altogether because you feel that you will be committing yourself to more than you can reasonably manage. That bare minimum which the Church asks you in the fulfilling of these precepts is something which is well within the reach of every one of you, and which may be your starting-point.

That is all I have got to say to you. I was asked to-night just to be a hammer to drive home the nail that the others were starting. I felt, when I had heard Father Rosenthal, that there was no need of any further word; that he had driven that nail right home. I have only wished to associate

# Men and the Church

myself with him and to plead, as he has done, that this, in the future, shall be our definition of an Anglo-Catholic, one who *does keep* (not merely approve of) the precepts of the Church.

## II. Women and the Church

MISS RUTH KENYON

THE Prioress of Whitby's subject is the religious vocation and that of Miss Allanson a typical special vocation in the world. The steady stream of vocations to the religious life from almost every one of our congregations up and down the land and the splendid women whom one meets with, doing their work in some ordinary profession or occupation and afterwards discovered to be doing it on the background of the Catholic Faith, are our joys as women of the Catholic Church.

My own subject is the common vocation of us all as Catholic women living in the world. What is the impact we are making as a group, all of us together, as women members of the Church, on the Church and on the world? It is something, is it not, to be those who are taken for granted? In our President's letter to all of us Congress members you may have observed that he said that the world will be impressed if this hall can be filled to-night with men, and impressed again if it can be filled on Saturday with Catholic children. He did not say that the world would be impressed if it was filled this afternoon with Catholic women—he took us for granted. I do not know if he intended that as a compliment, but I think it was a compliment. I once heard a very wise man, speaking to an audience of women, remark, quite in passing: "I suppose it is the women who mainly keep alive formal, sacramental religion." There was a sort of movement of disapproval in his audience which he felt, and he stopped with real surprise to say: "Don't

## Women and the Church

you agree? I thought it was recognized that in every case it is the women who are the matrix, who mould, who give form." He had not thought the less of sacramental religion because it comes naturally to women—he thought the more of women.

But that is so, and if it is so we have a very great responsibility laid upon us. Inevitably by us will sacramental religion very largely be judged. The position is much the same as that expressed by an Italian priest to an English one. "You," he said, "have the happy job of making a good people religious. Ours is the harder task of making a religious people good." If that is to some extent true of the Latin races as contrasted with our own, it is also to some extent, I think, true of women as contrasted with men. The men to-night may need to have impressed upon them their duty of keeping the precepts of the Church, because until they do that they are no compact, ordered group in whom a group mind can be formed. To us the keeping of the precepts comes easily enough. Our danger is that we should make it an end in itself. When our Congress Movement says that its aim is the conversion of England to the Catholic Faith, it does not mean merely that it aims at an English people regularly frequenting the Sacraments. It means an English people once again theocentric, as a speaker put it last night—once again recognizing that until the whole life of the Church is focussed upon God, the Creator of the world, it is impossible that its focus, that its values, should be right and that the results of its life should be good. The writ of Christ the King must run throughout the whole of life, individual, family, social, industrial, political. The whole of life must be recognized as sacramental, as an outward visible sign expressing inward spiritual grace.

Are we women to be taken for granted in that matter? Surely there ought to be in us, practising Catholics, a much clearer and more marked group mind than there is. It is the Church we are thinking about this week, and the Church is a corporate body, a characteristic group, and we as women members of the Church are a group within the body. We ought to be producing a more marked impact upon the world



## Women and the Church

than we are. Catholic women ought to be different. Heaven forbid they should go about trying to be different, but if we go about trying to be consistent Catholics we *shall* be different, and different with a common characteristic difference. You know a Quaker when you see one. You know the kind of outlook he will have and the kind of things he will do. I do not think that in England we have yet developed as we ought a Catholic difference like that. Even in individual life, living by the Catholic standards is sufficiently interesting in this standardless world—a world adrift, as somebody called it the other day. When I was young, the demands of Mother Church and the demands of Mrs. Grundy were often very much mixed up. Now that Mrs. Grundy is safely dead, it must be glorious fun to be a Catholic girl, with the job of finding out what the Catholic Church demands of you without the slightest reference to that good lady.

Up to this point perhaps our main characteristic desire has been to show that we are not as those Puritans. We can dance, we can sing, we can smoke a cigarette and enjoy a cocktail. We can beat the world at its own game, because we can really enjoy ourselves. So we can—all things are ours. But if the Catholic life is full of light and colour and gaiety, we know really that that joy comes out of something much sterner; and that sterner thing, paradoxically perhaps, is love—love of God and love of our fellow-men. And if we are going to give ourselves up to that love, life to-day is going to hurt, because life to-day is not lived, in any of its departments, according to the standard of love. So that we shall be up against it all the time. But then to be up against it, not in isolation but in the Catholic fellowship, is the life that is worth living.

So we come out beyond the question of individual life to a question of our responsibility for making the writ of Christ run in the social, industrial, political order of our time. And we remember that it can never be done without the contribution of us women. In the message of our great President, Bishop Weston, given to us again in our handbook of this year, we read that in the matter of fellowship “we have received no message: we have no policy. The money-bar, the

# Women and the Church

class-bar, the colour-bar, remain unassaulted and unbroken." That was in 1923. It is so still. How are we to set about seeking to break those bars?

First, there must be definite intellectual effort. The mind has got to be brought into the service of Christ. For this purpose our Congress Movement has its Anglo-Catholic Summer School of Sociology. That School is doing quite remarkable work to that end, but it should have more members. At least you can see its literature, read its reports, and do your best to take your part, whether actually there or at home, in that most urgent part of our Congress work.

But, secondly, if we are to achieve a group mind there must be a great deal more group life among us than there is—Church life in the real sense of the word. In our congregations we meet at the altar for worship and at Communion—a communal act. And we meet in our guilds and clubs and socials to achieve friendliness and social fellowship. But we need a great deal more of what is just beginning in such groups as our John Bull Discussion Circles, E.C.U. Study Groups, Schools of Religion and the Local Congresses and the preparation for them, and group meetings of all kinds right down at home, in our own congregations, for the formation amongst us of a common mind, a mind which will bring the ordinary accepted conventions and values of the world to the touchstone of the Catholic Faith. That, I think, is a bit of work which our Women's Auxiliary could very well set itself to do.

"The money-bar, the class-bar"! May I just give very briefly two instances, examples merely, of things in which there surely ought to be a more characteristic Catholic mind than one finds?

Next winter will be the tenth winter of unemployment. Almost never in these ten years has the unemployment mark fallen below a million. It has been, we know, and we are told it will be again, above two millions. Think of the extent of human misery that that means. "It is horrible," said the Prince of Wales at Middlesbrough yesterday. Yet here in the South of England, at any rate, the attitude of the comfortable classes towards it, as represented by their news-

## Women and the Church

papers, and their talk following their newspapers, is too often that of snatching at anything which will give them excuses for throwing the blame on the unemployed themselves individually or collectively—anything that will serve to stigmatize them as dole-snatchers, and as living riotously on the miserable dole. That attitude of mind is well understood by psychologists. It is a subconscious refusal to recognize something which will make one uncomfortable. But, as Catholics, we ought not to refuse sympathy with our brothers. Moreover, as Catholics it ought to hurt us much more if we were obliged to think of these one million or two millions of our fellow-countrymen as moral degenerates. Surely, in this matter of unemployment, there is a class-bar to sympathy and understanding, and it is not broken by us.

Again, there is a matter referred to to-day in our *Chronicle*, which is really part of the same problem of unemployment. There are young fellows now, hundreds of them, who are going to pieces on the roads, leaving the homes where they feel they are a burden and going out on the roads in a hopeless struggle to find work. The new Poor Law authorities are re-organizing the casual wards which have to deal with these young men. I spoke to one good Catholic the other day about how a job was to be done. "Oh, tramps!" was the answer, in a tone of contempt and hopelessness. We used to say, when we were out fighting for the women's vote, that the women's point of view would bring a care for things human—human pity into politics and into the structure of our national life. I am inclined to think that the results of the women's vote so far have been somewhat disappointing. But at all events surely we ought to find that outlook in our Catholic women, the women of the Church. We sing with gusto in our Congress hymn to the great Mother:

"May the Mother's intercessions on our homes a blessing win:  
That the children all be prospered, strong and fair and pure  
within."

Do we mean it? Strong? In these homes of unemployment? Fair and pure within? In these overcrowded homes, these so-called homes? The Mother will not do it without us.

# Women and the Church

What are we doing and what are we feeling towards bringing it about? That is what we want to ask you to-day more particularly. To feel quickly, to think nobly, and to act strongly—that is our vocation as Catholic women in the world, just because we have such frequent Communion with the Sacred Heart and Mind and Will of the Lord Christ.

## MISS ETHEL ALLANSON

THERE are three sets of people responsible for the training of children: parents, priests, and teachers. Where these three work together we get the ideal training-ground of Catholic Home, Catholic Worship, and Catholic School. I suppose everyone has heard of Dr. Montessori. She began as a doctor of medicine, and went on to study and help those poor little outcasts the mentally deficient children. She found that what helped these also helped normal children in their natural education. Her latest book describes her work for religious education in collaboration with two priests at Barcelona.

To make the children understand and remember that the Mass represents an offering, a sacrifice, the children were allowed to prepare and offer the species. They planted corn and vines, and tended them till the harvest. Then the corn was cut by the children with tiny sickles and sent away to be ground into flour. On its return it was made into hosts by the children, and presented by their chosen representative at the offertory. This is the way in which child Communicants were trained. Children who would be seven during the school year were put forward for First Communion, which always takes place in May. The final choice was determined after consultation between the family and the school, and was made a great event in the school. Names were printed on cards, with a petition that each might well prepare to receive our Lord. These were put up in the class-room, chapel, and school entrance, so that all who came in might share in prayer for the candidates. The preparation lasted five weeks. Each



## Women and the Church

week began on a Saturday, when the page of instructions to be learned was solemnly presented to the children by the priest at the altar in the sight of all children, big and small, and the teaching and serving staffs of the Schools. In the last week the children went into retreat. They worked apart from their companions in the class-room and played apart in the garden. On the last Saturday parents only were allowed in chapel. First Communicants waited in a room till the priest and their schoolfellows came in solemn procession from the altar to conduct the little first Communicants back to the altar.

This is a very bald résumé of an inspiring account of work done at Barcelona—work which is surely truly vocational. Contrast this with what happens in Yorkshire. In the West Riding, according to Canon Brown, 70 per cent. of the children in the schools are Nonconformist. They get no Catholic worship and no Catholic training in the home. The teacher's work is very limited, but very responsible because unaided by parent or priest.

Here are some things that happened in my own infants' room. It was Holy Week. I had taken to school a picture of St. Veronica's Veil with the imprint of our Lord's Face. A little boy came up to me and said: "Would you be glad if you was God?" Not knowing what he was getting at, I said: "But I couldn't be God." "Well, but if you was God, would you be glad?" I then noticed his eyes on the picture, and I realized that he was putting himself in our Lord's place; so I committed myself as he was forcing me to do: "Yes, if I had been God, I should have felt like God." Came his reply: "I wouldn't." I said, "Do you mean because they did all those dreadful things to him?" and he said, "Yes."

Another day this same boy said to me: "Dick says his Sunday-school teacher says Jesus is dead. He is not, is he?" "No, he did die on the Cross, but he is alive in heaven now." Away he went to report to Dick, who came himself. "Is he alive in heaven?" "Yes, he came alive again with a new body to show us what we shall all do on the last day." "Shall we come alive again after we have been dead?" he said. "Yes, and we shan't have any more aches and pains." "And if I fall down in heaven, shan't I bump my knees?" "No."

## Women and the Church

After a long pause: "I didn't know we came alive again after we had been dead. How shall we know?" "God's angel will blow his trumpet." "But if I didn't hear it?" "Oh, you'll hear the angel's trumpet all right. And now you must go and do some drawing. I have a lot of work to do." He made a face, but seeing that I really meant it he said: "I'll draw a picture about God." Soon he came back with a drawing of God the Father and God the Son and a little boy in heaven. In the middle was a ladder down to earth, below which was an angel with a trumpet, looking very like a small Boy Scout with a bugle. Below him was a hearse with a coffin on its way to a graveyard in which were two dead bodies, one lying in a grave and one sitting up. Here was my instruction put into picture form.

In Passion Week our parish priest advised us to pray God for strength to make sacrifices and endure suffering for love of our Lord. I passed this on to my children, saying that God often wanted us to bear pain and to do hard things for him, and he would make us strong if we asked him. They might ask him for this in their prayers. When it came to home-time prayers, they said: "May we ask him to make us strong?" So we had to do it altogether, though I had meant it for their private prayers. This, and a prayer for Russia, they won't allow me to miss any day. I was tempted to ask one day if anyone had done any hard things for Jesus. A little girl said: "Oh yes! One day I had a great big pain in my stomach and I never cried." A little boy came up and said: "My brother telled me a tale about Satan." "Did he? What was it?" "Satan said to God he was a fool." "Yes; that is just the sort of thing Satan would say," I told him.

These are the thoughts of children whose homes are not Catholic and who have no practice of Catholic worship. I always feel that at this stage they are just right for handing on to a priest for further instruction; and it cannot be done because of stumbling-blocks of parents who are afraid of priests, or bishops who are suspicious of young children, or champions of Protestantism who are terrified of Rome. A little boy again, after seeing me make my Communion on Ascension Day, asked: "Why can't *we* have Jesus's Body and

# Women and the Church

Blood?" In Barcelona he would have been prepared for First Communion; in England his mother will not let him come to church.

More and more in English elementary schools does the vocation of teacher become a profession. The teacher with a vocation goes into school because she is a member of God's family, and the "littlest ones" of that family need to be taken care of and made into good Christians. Incidentally, she teaches them to read, write, and blow their noses because she is paid by an authority which demands such things to be done for the making of good citizens. The teacher with a profession only aims at making a good citizen, and ends there. The standard of a good Christian is constant; the standard of a good citizen may be that of Mussolini, or of Soviet Russia, or anything in between. At present we are passing through a crisis which will decide whether education in England shall be for the making of good citizens or of good Christians. Educationists in general are in favour of good citizenship only. Dual control, creed tests, and the right of entry are continually being brought forward as bogies by the National Union of Teachers, which speaks as representing the teaching profession. As more public money is brought in to support Church schools, there will be more public control. It seems to me that the Church is being pushed out. If that happens, the only religious schools left will be those in Roman Catholic hands. Who is to guarantee that British State schools will never be run like Russian State schools?

With regard to creed tests, I have little confidence. I have seen teachers start going to church, even offering to read the Lessons, when a vacant headship has been in view. At every baptism there is a creed test. How many godparents really act upon it? In my opinion, they make for hypocrisy. As for the right of entry, I cannot see what is the objection. Doctors, dentists, and nurses all have a right of entry to care for the child's body. Why should the one who has the care of the child's soul be barred out?

The outlook is, to me, a very depressing one. The educational programme is one of rigid mass production, and the one vitalizing element, the Catholic religion, is eyed with sus-

## Women and the Church

picion. If the Church could only capture the N.U.T. it would mean much. Seemingly the N.U.T. are a body of people sympathetic towards religion in general but antagonistic towards religion in particular. I have wondered for some time why many teachers are so bitter, and the other day I heard of a remark which possibly explains it. It was an Orange Protestant woman in Ireland who said: "Children are born Catholic, and we have to spend so much time in knocking it out." I think that the religious training of many people must have been this knocking-out business, and it has left them bruised and sore and disillusioned. There is no wonder they do not wish children to have it. But we must show them something different. Whether we realize it or not, we teachers are the voice of God to newly awakened ears. We have our sorrows: the terrible slave-driving endeavours to change children from what they are to what grown-ups think they ought to be, the famine times when one has too many children and too little time or too little material to help them. But overriding these is the glorious privilege of bringing God's children to him. For it is much more important that a child should know how to worship God than how to read or write. The one is an attainment for eternity, the other is for this life only. We teachers should be a joyous crew. But if we do not use this privilege we shall lose it. Last week we had Mr. H. G. Wells, Miss Rebecca West, Professor Huxley, Mr. Bertrand Russell, and several others protesting amongst other things against "the pervasive religious atmosphere in schools" as being harmful to the moral and intellectual development of children. We women must get together—mothers of all kinds, actual and potential, mothers of real children, mothers of dream children, Holy Mother Church, and Holy Mary, Mother of God—and insist that our children have the same religion in school as they have in their homes and in their churches. The faithful as well as the faithless must make their voice heard. The Women's Auxiliary of the A.C.C. again might be the voice of parents and Catholic teachers who are convinced that one extra year of secular education is not worth the loss of definite religious training. Perhaps they would collect up all parents and all



# Women and the Church

children who think so to make a protest for all the world to hear, for the voice of God must not be put to silence in the schools.

## THE PRIORESS OF WHITBY

I THINK that the handbook of the Anglo-Catholic Congress makes one point very clear, and that is that the religious life is not the only vocation. I think that does want making clear, because, although we have far too few vocations to the religious life, and cannot meet with them the needs of the Church, or even a quarter of them at the present day, it is equally true, as our honoured chairman has said, that there are more women religious now in England than there were at the Reformation. But then there has been a vast increase in population since the Reformation, and there is also a vast increase in the Church's work, work which has been taken on specifically through the Church of England overseas, and so on. But, at the same time, we do need to emphasize the point that vocation is not vocation to the religious life only. Everyone has a vocation. I think if people face up to the fact that every soul brought into the world has a definite vocation, which it will have to fulfil and be answerable to God for in the end, we should have far more religious vocations than we have. No soul comes into the world simply by accident, and no soul comes into the world without a specific place to fill in the Church of God, as our Lord himself made quite clear when he showed us what his Church was to be like. His Church, you remember, was to be a suffering Church; and he made the first of those great declarations concerning this principle in Galilee, when, amongst the Gentiles as well as among the Jews, he said that he must go to Jerusalem and suffer himself to be crucified, and there rise again after being rejected by his own people. Immediately following that, he said: "If any man will come after me, let him deny himself and take up his cross daily, and follow me." He made it quite clear that life in his Church, life to his glory, whether life in the convent or in the world, was to be a suffering life, a life which was to

# Women and the Church

cost us something. We do want to be quite clear about that, I think, in these days. Life, wherever we have our vocation—and we each separately have a special vocation before Almighty God—is a suffering life, and is going to cost us something; but it must be fulfilled, or we shall have to answer for its non-fulfilment.

When we come to deal with life in the convent, the religious vocation, that is very much more difficult to speak of, as I think my fellow-religious will bear me out in saying, because, as dear old Father Benson said, you have to lead the life, you have to respond to the call, before you can actually experience what the life is. You are called to the life, and really and truly to understand it in any way at all, you have to respond to that call, and give up your will to God and come and live it. Our Lord himself gave the call very definitely. "My Church is a suffering Church; every member in it will have a vocation, which will cost him suffering and discipline. If ye be united with me, it will be a daily taking-up of the Cross, a daily forsaking of self, for self at the centre of life is a denial of the claims of God." But there is a further call, and you will remember how our Lord explained it to the rich young ruler in that story which I suppose, with the exception of the story of the Good Samaritan, is the most beautiful story in the New Testament, the most well-known and the most graphic. In many ways the rich young ruler appeals more to our interest, since he was a definite person who literally came to our Lord. The story is not a parable, but literal fact, as we are told by the Gospel. He ran to our Lord with great eagerness, and fell at his feet and said: "Good Master, what must I do to inherit eternal life?" It is amazing, is it not? how it was always the same in our Lord's teaching wherever he went. People either had to go to him or go away from him. That is one of the great principles of our Christian life. People either in the end have to go to our Lord or go away from him. One cannot remain indifferent to him—it is impossible. So it was then, and so it is now. The rich young man came to him and said: "Good Master, what must I do that I may inherit eternal life?" And our Lord first of all put before him the ideal of his

## Women and the Church

own religion, which was, of course, the ideal of the Jews. But it was the ideal which was to be the pattern, in many ways, of the Christian Church. There are precepts in the Christian Church just as there were in the Jewish Church—precepts which must be obeyed by everyone. The Lord said: “You know the commandments more or less—keep them. You know the ordinary life which you should be living perfectly—live it.” Our Lord was leading him on. The young man had not really worked out his own mind. He simply came to our Lord’s feet and said: “What am I to do?” Then the young man said: “What lack I? This is not sufficient for me; this is not enough for me. What more can I do?” Looking at our Lord, that was how he felt. Looking at our Lord, that is how a great many of us feel, even those who are in the religious life already. “What more can I do?” So our Lord said: “One thing thou lackest; sell all that thou hast and give to the poor, and come, follow me. Follow me in the life which I lead myself. Follow me, as I am myself in that way.” You know that at the time the test proved to be too much for him. Our Lord had looked upon that soul and loved him; and yet it was too much, that one thing which our Lord asked of him to make him a religious. Our Lord had said to him: “Go and live the life of the ordinary commandments. Go and do as an ordinary member of my Church is going to do in the future.” And the young man said: “That is not enough for me; I want to do something more.” Then our Lord said: “Very well; the other thing is, go and sell all that thou hast and come and follow me,” because, remember, this is what our Lord was, our Lord was a religious. That was too much for the young man. He went away sorrowing.

There is, however, the other side of that story. If we believe tradition—I think it is a very sound tradition myself—that young man did come, for he was none other than St. Mark, who later on in his life found it very difficult to make up his mind to suffer hardship in St. Paul’s service; and yet in the end was able to be martyred, to be stoned to death—the most difficult, surely, of all martyrdoms—in that great and rather controversial city of Alexandria. So that we have

# Women and the Church

a tradition that he did come back and do as our Lord had asked him to do, to sell all that he had and give to the poor, to follow our Lord and give all to the poor as our Lord himself had done. That, then, is the centre of the religious life. We have our Lord's example for this way of life—a very excellent way—and just the same the call comes in our own day as in his. It is a call you have to obey before you can understand it fully. When the call comes it has to be obeyed. When you obey it, you understand the joy of it. It is a call to give up, of course; but the infinite treasure you get in return for giving up is so great that you hardly remember the giving up at all in the end.

The religious life has had its continuous witness in the Church of God right on from Apostolic days, and in many ways there have been different forms of religious life to meet the different needs of the Church. There are always needs in the Church to be met, there always have been. Sometimes when we look at the present day, we think that our needs are greater than those of any other time. But the needs of the Christian Church have always been and always will be in many respects the same in character. While people lack homes, while there is sin in the world, while the prince of this world holds sway, there have always been and must be the same needs and correspondingly various types of religious life to meet them. For instance, there were the great religious solitaries who, beginning alone, later formed the Laura in Egypt. The solitary went off with the idea that he must get into touch with God. He could not do it if he stopped in the world, he thought; therefore he must get away from everything and get back and speak to our Lord face to face. So he went away, as, for instance, did St. Anthony, or St. Pachomius, and dozens of others. But you remember that they did not remain solitaries. St. Benedict started as a solitary, but people went after him. You see how wonderful an example his was! His desire to get away face to face with God influenced the whole Church in his own day, and right on to our own. He said: "I must go away by myself. I must go from this place. I must fly from everything; I must get face to face with God." The solitary, then, went away,



# Women and the Church

perhaps to the cave in the desert, or into Egypt, or into the Apennines. But no sooner had he got face to face with God than everybody was attracted to him. He was in earnest. He loved the good. Our Blessed Lord meant something to him. He meant all to him. Men, seeing his earnestness, were attracted by it, and flocked to him. So it ended up with the desert Fathers forming their numerous disciples into communities, the *Laura*. The life of the monk at that time, however, was hardly a family life as understood to-day, for he lived very much alone, although his next-door neighbour was within call. These religious did not go from the world to save their own souls only, as is sometimes said of them; of course not, though that is very important work. Some people say it is not important to save one's own soul. In point of fact, it is extremely important to save your own soul. For your own soul was given to you to be saved, and the Lord expects you to save it, using the grace which he has given you for that purpose. It is very important to do this work. But it was not for this end only that the monks entered the religious life. Certainly not. They went to pray for the needs of the Church. They went to infuse it with the Holy Spirit simply and solely by prayer, as the Carthusians and the Cistercians did later; they went in order to get God's spirit into the Church again, not by preaching, nor by any words, but simply through their prayer and by their example. For this purpose they gave their lives, their wills, their souls, their minds, to do nothing else except to contemplate God. Very well. That was extremely useful—useful to God and useful to his Church.

Later on you get the Benedictine ideal. St. Benedict started as a hermit, but he could not keep it up; others would not let him. They flocked to him; they joined him. They made him form them into congregations, beginning with a family of twelve with himself as their abbot. They formed several families of twelve, imitating the glorious family of our Blessed Lord himself—with his apostles. That was the beginning of what we call the glorious family-life of the religious, the cenobitic life, which has spread throughout the West, which is our peculiar Western treasure.

## Women and the Church

Then, later on, you get the Church as well as the world in an extremely corrupt condition; and it raised up St. Francis with his Franciscans to witness to the truth, to witness to God, and to the poverty which our Lord said his Church should always portray—poor in this world's things, but "poor in making many rich." At the same time people needed teaching. They were extremely ignorant. Who did it? The Dominicans. St. Dominic with his family was raised up and spread throughout the world; and their business was to teach and to pray. It is the same to-day as it was then. They still do the same thing; they teach "the faith once delivered to the saints," and they pray.

Then, later, you get that desperate period, which you and I have every reason, I think, to regret, the period of the Reformation. Certainly we have every reason to regret the way in which it developed, whatever we may think personally and individually about it. There you get raised up St. Ignatius, with the wonderful military Order, the Jesuits, whose business it was to combat heresy everywhere, and never let false teaching raise its head. They still carry on their work.

Alongside of all these men's Orders—you may think I am talking about men's Orders mainly, but I am only trying to put the picture of the religious life before you—there are the women's Orders. There were, of course, the women's Orders contemporaneous in the old days, engaged in prayer and every type of work; in education, as, for instance, St. Heloise, with her school and college, interested in the salvation of souls, interested in prayer—indeed, tremendously interested in prayer. It has been the special privilege of women, probably more than of men, to be the passive instruments of the Kingdom of God; and there have been naturally throughout the ages more passive Orders than active Orders. It is true there are to-day far more active Orders in our own Church than passive Orders, and I think that is true to-day of other Churches as well perhaps. I suppose our Lord wants them at the present time, Orders which do active work.

But remember that all such active work is based upon the one great principle. It does not matter what the Order was raised up for apart from this. The one great principle is

## Women and the Church

always the same—*i.e.*, the individual soul was called “to reverence and serve God our Lord,” as St. Ignatius put it, and of course it was this principle which he himself so effectively carried out. Our Lord proclaimed it on the Cross, and the religious has exemplified it over and over again through the ages. So the first principle of the religious life is always the same, in all communities, at all times—from the time that our Lord called that rich young ruler, who was not quite ready at the moment, to our own time. The first principle is to give life to God, to give back wholesale the beauty of soul and spirit to our Lord as a complete oblation. It is a very difficult thing to do in these days—very difficult when we desire, more probably than at any other time in history, to be self-determinate; it is extremely difficult *not* to be self-determinate in so many ways. It is at this time that our Lord calls his people. He calls them to make this witness with the Church now. The Church needs that witness more than ever to-day, I think; it needs the witness of lives given solely to God, simply because our Lord has a right to them, and for no other reason than that he says: “Ye have not chosen me, but I have chosen you.” Because our Lord says that, he calls us, and we obey him; that is the first principle.

The next principle is to grow, and grow continually in the knowledge of our Blessed Lord and in the knowledge of what he needs. By growing in knowledge of him you grow in love of him, “whom to know is to love.” That is what the old Collect teaches us. Why do people not love our Lord? Simply because they do not know him. You see, you must grow in knowledge of our Lord; and you can only do that by prayer. The twentieth century has produced some very remarkable things—this microphone in front of me, for example—but it has produced no new way of getting to know our Lord, and never will. For this there is only that one way alone—by intercourse with him, continual intercourse with him, through the Sacraments and through prayer. The religious is to exemplify that to the world; to show the ideal of God’s kingdom to the world; to show that God comes first; that our Lord has the first claim on life, whether he asks you to be a religious or whether he asks you to be anything

## Women and the Church

else; and that you must answer his call and nothing else if you are to do his will, and if you are to get any joy in life at all. That is the only way, the way of giving everything to our Blessed Lord.

In that way what are the religious to do to-day? Perhaps I may start at the end and go backwards. I suppose a good many of you were in the hall yesterday and heard the Bishops from abroad asking for sisters, and saying that they have practically no helpers; telling people of the debt which we owe and to pay which there has been very little response. We do owe a debt, you know, a very great debt, to our coloured brethren. There is no doubt about that. Well, everywhere it is the same. I turn down, and I do not suppose I am an exception, letter after letter from priests who desire sisters to help them. I cannot possibly send them; I have not sufficient to meet the demand, and I expect everyone else is in the same condition. The work is everywhere needed.

To go now, from this aspect to the highest one, that of a life placed entirely at the disposal of God, to accomplish his will. Surely our Lord must be calling many such at the present time. If so many people are wanted for active work, how many more must be wanted to keep the spirit alive in the Church, that spirit of praise, reverence, and service, that spirit of loving God, that spirit of bringing God into living touch with his people, of keeping God continually before the eyes of the people. You remember when our Lord ascended to heaven he said: "Ye shall be witnesses unto me." He handed, without any reserve at all, the whole of his victory on the Cross into the keeping of his Church, and said "Use it." The religious have got to see that that victory is used all the time, by their prayer, and by keeping themselves, and by drawing others, into complete touch with God. This is the most important thing, I think. Certainly we must say that our Lord is calling, unfortunately, far more people than ever respond to their vocations. Even though there are more responses to vocations than there were some time ago, we could do with more religious, and more religious, and more religious still; and still there would be that need for the great work of loving our Lord, and keeping him in the hearts of the



# Women and the Church

people by our prayers and our oblation and our example, and also doing the work, that active work, which cannot be done because there are not enough religious to do it.

## III. The Church Overseas

### THE ARCHBISHOP OF THE WEST INDIES

THE people of our diocese, that of Antigua, and to a very large extent of the whole province of the West Indies, are the negro descendants of slaves, who were carried there by England and other European nations. I do want to remind you that the slave trade went on for 300 years, and that enormous wealth accrued to this country out of that trade, and that for 200 years of that time there was practically nothing done by the Church for these people. When you think of our people out there, you have to think of them with the dark background of the bad traditions of the past, which they have inherited from those days, and an equally bad background caused by the present most unsatisfactory economic and social conditions. You have to think of them as a child race only now beginning, after not quite a century of freedom, to understand at all what we mean by race consciousness. Of course, that is a general statement, and I want to make it plain that there are wonderful exceptions. There are numbers of our people who have risen to a high intellectual level, and are living under good social conditions. But I am speaking of the rank and file, who are the labouring people on the sugar and cotton estates in the West Indian Islands. These people, as I say, have this dark background behind them; and history has taught us that, wherever there have been acute social inequalities and deep poverty, you will always find that sexual immorality will prevail. That is the great problem—extraordinarily bad economic conditions—up against which the Church in the West Indies

## The Church Overseas

finds itself in these days. The people are working for a wage which the Royal Commission that reported in the early part of last year has said to be hardly adequate to maintain bare subsistence. That is what the Royal Commission says. The people are amid housing conditions which are incredibly bad. It is quite impossible to get an English audience to realize at all the conditions now prevailing in many of the country villages of our islands, with sanitary conditions that are impossible and disgusting. That is the dark background against our work.

But I want to tell you that there is a very bright side to our work. They are a people who are extraordinarily fascinating. They have many virtues. They are wonderfully patient; I always say that they must be the most patient race in the world. In spite of all that there is against them, there is little or no resentment, and certainly no bitterness prevailing about their conditions. They are wonderfully generous; these people who are working at the present day for from 1s. 6d. to 2s. 1d. a day for men and 10d. to 1s. 3d. for women are giving regularly to the support of the Church. The cost of the work in the Diocese of Antigua comes to between £9,000 and £10,000. Only a little more than one-tenth of that comes to us from England. The rest of it is raised in the diocese, and the majority of what is raised in the diocese comes from the 1½d. a week of the negro labourer. If we could only get people in England to realize that 100 1½d. a week comes to £30 a year! That is how we are supported in our West Indian Church. The natives are very affectionate. If you once win the heart of the negro, he will show you the greatest amount of affection, and will be very patient with your foibles and mistakes. They have also a deep religious sense, a wonderful faith, and an extraordinary realization of the nearness of God's presence, and of the feeling that God really has a part in their everyday life.

That is a very brief sketch of what our people are like. The next thing I want to tell you is that, in spite of our very great difficulties in the West Indies, there are two grand things which have been achieved. The first is absolute equality of race in God's house. Thank God we all worship together,

## The Church Overseas

and we all go to the altar together without any hesitation, doubt, or question about it. Then the second great thing is absolute impartiality in the administration of justice between man and man. Quite irrespective of the colour of a man's skin, he stands in the court of law, and his word is taken just as much as a white man's word is. Thank God for that. There is a third thing that is not absolutely complete yet, but is becoming more and more so, and that is equality of opportunity in higher education for all those who have the necessary gifts to make the proper use of it.

In thinking of our work, I beg you to remember that we are trying our best to build up the Christian character in a child race on the foundation of Catholic faith and practice. I want to make it quite clear that in our diocese we make a definite stand for the Catholic presentation of the Gospel, for the full sacramental life and for Catholic devotion, and, I am glad to say, even Devotions. There were 960 communicants on Easter Day in the Catholic Church of St. John's. Think of it in that way. That is our task: the building up of the Christian character in a child race on the foundation of the Catholic presentation of the faith. Then the next thing that I very much want to say to you is to express our tremendous gratitude for the activities of the Overseas Association of the Anglo-Catholic Congress. It has been a great help. Lonely priests in our diocese are being helped to realize that they really belong somewhere by that quarterly letter that they receive, and by the unfailing courtesy and sympathy that everyone in our diocese receives when he writes to Abbey House about anything. I want to give to the officials of the Association, the chairman, the secretary, and all workers, our unfeigned thanks for all that they are doing to help us along in our lonely stations.

Then as to our needs, we look to England (we must look to England for a long time) for a supply of good priests. Mark this—we need the best. The best is what we need, especially in our lonely islands. When a priest is seventy miles from his nearest fellow-priest, it takes a man to stand up under those conditions, a man who has learned what the devotional life of our most holy religion means, a man who is able to

# The Church Overseas

exercise himself in spiritual matters so that he can stand alone under very depressing circumstances and conditions.

Our next great want is more women workers; but they have to be voluntary, because we have no means to support any but the workers that we have at present. We want especially—many of us have been praying for it for years past, and we are asking God to open the way to it—an establishment of a sisterhood in our diocese to help us along with our tremendous problems among the women and girls, so that we can try to lift these people up to a higher conception of what the Christian life means as regards the sanctity of the family and Christian purity.

## THE BISHOP OF ACCRA

I WANT to tell you a secret—I hope you will not keep it to yourselves—and that is where Accra is. Accra is not in India, as most people believe, but in Africa, on the West Coast of Africa, the Gold Coast. It used to be called the White Man's Grave; now it will be called the Black Man's Resurrection. We owe a debt to these people on the Gold Coast, because we carried them captive and sold them. So our Church to-day is trying to pay that debt; and this is how we are doing it. First of all, there are the missionaries. We have five, not a great many for a country bigger than this country, with over a hundred churches. But then, six years ago we only had one; so we feel quite a crowd to-day. Then there are our native clergy, of whom we have eleven. Let me endorse what the Archbishop has already said, as to how grateful our missionaries are in their lonely lives for what the Overseas Association is doing for them. That is how we are trying first of all to pay the debt—through our missionaries and our native clergy.

Secondly, we are paying that debt by training a native priesthood. We have to-day at the College of St. Augustine's thirteen men preparing for the sacred ministry, and we believe that in them lies the hope of our Church in West Africa,



## The Church Overseas

because it is the black man who is going to be the real Evangelist of his own people.

Then, thirdly, we have our Training College for Teachers. If you were to ask me which is the most important, a church or a school, I would say: "First build a school, and then your church will come." So in West Africa, where we receive every possible assistance from the Government, we are looking to our schools to spread the Gospel. Here at St. Nicholas' we are training men who will not only teach the Christian Faith, but lead the Christian life. How else are we trying to pay that debt? By St. Monica's, our school for girls. More fortunate than the Archbishop, we already have a sisterhood, the Order of the Holy Paraclete; and they are doing splendid work for Christ on the Gold Coast. Not only are they training girls in two schools, which last year obtained 100 per cent. from the Government, their maximum grant for efficiency, but also they are themselves training the teachers so as to carry on the work in many places. That is how we are trying to repay the debt.

Let me remind those of you who have not lived in a tropical country—those who have will find it very cool and pleasant here this afternoon—that such work is carried on amid great difficulties. Every twelve to eighteen months we come home, and those who work there are always carrying an extra bit of the load. So I want you to pray often for our missionaries and sisters in West Africa. We bring the African the Catholic religion, because we find that that is what he needs. It gives him three things. First, a belief that binds, and he wants a definite belief. Secondly, it brings him a worship that uplifts. Our late Governor on the Gold Coast came to our sung Mass one Sunday morning, and he said to me afterwards: "Bishop, I had never been at a service like that. It is something quite different to anything that I imagined possible in the English Church." We bring the African what he needs: a worship that uplifts, something that is not altogether alien to what he is accustomed to in his own kopjes among his own kings and chiefs. Then, thirdly, we bring him a religion which enjoins a definite rule of life to live by; and he needs something definite, a staff and a stay.

## The Church Overseas

That is how we are trying to pay our debt to these people on the Gold Coast.

When I received the letter from your chairman asking me to speak this afternoon, it came at the end of a perfect day. I had been out trekking about a month, and the day had started by the kerosene finding its way into the chocolate; and, as the day went on, I remember as we passed through a swamp, the carrier who was carrying me dropped me backwards into the mud. Then when we got in in the evening, they said: "You cannot get into the house, because it is full of tsetse flies." I said: "Never mind; we will sit outside." It was then that a boy came up the bush path with a sugar-bag on his head, and in it was the mail. Among those letters was one from your Congress asking me to speak to you. At once I determined that I would bring you a message of hope and cheer. It was just at that moment (we were a good long way from the nearest white man) that I felt: "Here in West Africa we have something to bring the people at home which they have not got. Here, where there are so many perils and difficulties, we have something that we can bring those at home which I believe they need"; and we bring you from the Gold Coast, from our little Church there, a message of hope and cheer. We love our Church there. Every convert is himself a missionary. Because of our love for our Church, we are tremendously keen on it. That is the message which we can bring to you. You love your Church; but is there the keenness and the enthusiasm for it? Is there the splendid delight in it which we have out there in the far places of the earth? Yes, at the end of that perfect day, I determined at once to bring you that message—will you take it?—from those people whom we carried captive and sold their descendants—a message of love and hope and of cheer from West Africa; and as you do not forget us, we do not forget to pray for you.

# The Church Overseas

## THE BISHOP IN KOBE

SOMEONE very high up in the councils and knowledge of the Anglo-Catholic Movement is reported to have said when I went to Japan that I should be the loneliest Bishop in Christendom. He meant well, but it is not true, because gradually from that time the Anglo-Catholic Overseas Association began to gather strength behind it, a strength not so much in total of what it gives but in the power of the prayers of the great multitude like this that I see around me this afternoon. From the bottom of our hearts not only I but we all thank you again and again for those prayers.

Two or three years ago, as you all know, the Bishop of London went round the world. Just as he was arriving in Japan from Canada and going on to Australia, we received the church papers from home, reporting a speech by the recently resigned dear old Bishop of Willesden, in which he asked Church-people in London to remember their Bishop especially in their prayers, because he had gone to the Christian country of Canada, and was going on to the Christian country of Australia, but in between he was in great danger, as he was going to heathen countries. I reported this to the Bishop of London in the evening, and took him straight away to a dinner party in Kobe, given by some of the leading British merchants in the port. He repeated this at the dinner-table, and, flinging out his arms as he does, he said: "Here are the heathens." I have mentioned that story just to remind you that, even in countries like that, your own people are there. Time after time the white people in Kobe have said to me: "Do not forget that we need the Gospel just as much as the Japanese." Side by side with what we can do for our own people in these great ports of the Far East, in a certain sense just as heathen as the surrounding people about them, we have the great masses of the Japanese, millions and millions of people who hardly know the name of Christ Jesus.

As it happens in Japan, the only missions from England are those of the Church of England and the Salvation Army.

# The Church Overseas

From the United States there are thirty-seven different sects preaching the Gospel, and the confusion of mind that some Japanese get into is not to be wondered at. In the midst of all this we are wanting to teach the Catholic Faith of Jesus Christ. One of the ways in which we are trying to do it is by education. The Japanese are a great nation with a great Empire, and the people at the head of affairs have begun to realize very keenly that education by itself, without God, is rather a curse than a blessing. They are keen that we should have mission schools, only they are anxious that we should not be too definite; but what we want is to be as definite as possible.

A great many of you know what a tremendous burden priests now bear at home in England about their schools, and especially about those schools condemned by the Government. We have just been through that with our great High School for Girls in the city of Kobe. I am thankful to say that we have won through, and that the new school on a new site on a hill side was completed just before I came away; but it is not yet paid for.

The best way in which the Anglo-Catholic Overseas Association has helped us in Japan is by grants for translating and publishing books in Japanese. They are very costly. The amount of grant that we can receive is not very extensive, but we have managed to publish two books that I expect you all know. Of the original fifty-two green handbooks of the Congress, we have published that on the Life of Jesus Christ. You may say: "Are there not many of those fifty-two handbooks more directly connected with particularly Catholic needs?" No. There are a great many lives and partial lives of Jesus Christ translated into Japanese. Most of them give the sense that Jesus Christ is not God, so we wanted *that* book very badly. The other book we have translated is Father Carleton's *The King's Highway*. It cost a great deal, and I would like you to know that the first edition is almost exhausted, because not only have those who would like to call themselves Catholics bought that book, but people all over Japan, the most unexpected people, have bought it. What I thank Father Carleton for, and one reason why the book was



# The Church Overseas

chosen, is because of the constant references to the Bible right through it.

One of the two big things I wanted to say this afternoon was to thank you for the grants which have made the translation and publication of that work possible. The other thing I want to say—it is right at my heart, and it follows on what you have heard from the Bishop of Accra—is that we want trained, educated, self-sacrificing priests. I would like to give honour where honour is due. In Japan the two great missionary societies, the S.P.G. and the C.M.S., have been working for many years. The old C.M.S. missionaries taught the fundamental belief in Jesus Christ and God, and nothing could be a better foundation on which to build the full Catholic Faith in which we believe. We are trying to do it. As probably most of you know, the S.P.G. has had to cut down its grants, and may have to cut them down further. It really does need our support. We are giving in particular through this Anglo-Catholic Overseas Association to the diocesan associations.

About priests, I want to ask all of you to pray that we may find and be able to train, as has been almost impossible up to quite recently in Japan, Japanese priests. Mind you, young Japanese men are keen, very keen, to drink in all about the Catholic Faith. They go and find the Catholic churches, Roman and ours, in Kobe open all day long, and I have heard missionaries of other sorts say over and over again: "How splendid it would be if we all had our churches open like that! Can you teach us what you teach your own people, devotion?" And I have said, and I shall say it over and over again: "You cannot have Catholic devotion without having learned the Catholic Faith beforehand."

## THE BISHOP OF RIVERINA

It does not very much matter where Riverina is, except that you should not think that Monte Carlo is in the diocese, as a lady suggested the other day. It is not the Riviera. The

## The Church Overseas

important thing to know is that it is in Australia. It is really Australia, and not Riverina, about which I feel that it is my privilege to speak to you this afternoon.

In one sense of the word, I feel that I am here under false pretences, because many people would say that a missionary afternoon should deal primarily with the heathen, with black and coloured people. Well, you may or may not know that Australia is 98 per cent. British; and therefore I have, for the most part, to speak to you about a people who are as white, possibly whiter, than you are. The other day I had the privilege of addressing a missionary meeting, and the reporter in the *Church Times* headed it with the expression "Three Antipodean Bishops." The word "antipodean" is a long one. Somebody said to me: "Is that the same thing as antediluvian?" I am afraid they were thinking that Australia was rather behind the times from the Church standpoint. I know quite well that we have a lot of leeway to make up in many ways. For instance, in three years' time you especially—and we too—will be celebrating the centenary of the Oxford Movement. I hope that we at that time shall be celebrating in Australia the advent of our first Bishop after the colony had been going on for sixty or seventy years without one. Some of you here may not like Bishops; but I think you will agree with me that, at least for the Catholic Church, they are necessary evils. Can you wonder, then, that a Church without a Bishop, with religion such as it was, tended to become undenominational? Can you be surprised that the next generation found it hard to maintain ordinary Church principles? I have a tremendous admiration for the early pioneer Bishops who did come to Australia. But the fact does remain that the tendency was to appoint by Letters Patent men who were more in sympathy with Lord Palmerston and his idea of what the English Church should be than what we should now consider desirable. They did a great work, but undoubtedly they put the clock back so far as the reception of the Catholic Faith and practice was concerned in Australia all through the nineteenth century. A story which I was told rather sums up the situation. It was in the early days of the Bush Brotherhoods, and the Bush Brotherhoods began to ring their church bells

## The Church Overseas

early in the morning. An old gentleman became annoyed because the bell rang early in the morning, and he said: "The Church of England that I know never does anything before eleven o'clock." The Church of England in Australia is now doing a lot before eleven o'clock.

I feel, in the few moments which I have, I must mention the Bush Brotherhoods in particular, because it was my privilege to serve in one for twelve years, and they were among the best years of my life. The founder of them, one of the greatest heroes we have had in the Australian Church, Bishop Halford, is still doing a similar work. Since the day that he started the Long Reach Brotherhood, five or six others have been started, and have gone on their way merrily; and they have been the means, under God, whereby the Word and the Sacraments have been brought to people who otherwise would have had no opportunity whatever of having any ministrations of religion. So one does thank God for the opportunity given to young priests, for the most part English priests; but now I am glad to say that the ranks are being recruited by young Australians to a large extent. This work has been carried on now for over thirty years, and, under God, has proved to be the best way of bringing the ministrations of the Church to those who are scattered abroad in different places.

It is the custom, I notice, for Bishops on this platform to make one appeal. I want one man to come and start a Bush Brotherhood in my diocese.

Then I must say a word in praise of the magnificent parish priests that we have up and down the length of Australia, who, against great difficulties, are holding the Faith, teaching the Faith, and administering the Sacraments, in a way that, I am sure, would bring joy and happiness to you if I could tell you many of the details. Sometimes they get left out of the picture. They may not be quite so romantic as the Bush Brothers; but I do want here to bear testimony to the magnificent work that is being done up and down the length and breadth of Australia in these Bush towns by the parish clergy.

Then I also want to express gratitude to certain churches in our big cities that I am not going to name, each of which is

# The Church Overseas

a sort of wider focus, if that is the right word, of Catholic faith and Catholic practice, very largely perhaps unparochial. We do look to those churches for inspiration—and we get it. There is one church I can think of, which I know perhaps better than others, where the priest has been leading a self-denying life for fifteen years, a church where the Blessed Sacrament is reserved, and where Devotions and Adoration are to be found. It is interesting to know that he is disappointed if he does not have an average of one Bishop a month staying there.

But I must, in the moment or two that is left to me, tell you of our greatest glory—the greatest glory of the Australian Church—and that is her missions. The greatest mission, so far as I know, is the mission in New Guinea. It is exactly a year ago this week that I had the privilege of being in that Mission, and I saw there some of the most wonderful people I have ever met in the world. I am told that they are a long way behind the times. I am told that they are about 200,000 years behind the times—palæolithic! Well, if they are, all I can say is that the Catholic Faith is still more wonderful than I thought it was, because, among those people, I have seen love and devotion in church and out of church, before the Blessed Sacrament and in their daily life, in a way that I never expected to be allowed to see them in my lifetime. That is the glory of the Australian Church, that we have upheld that mission there for nearly forty years. We have had great men as Bishops; we have had splendid men trained as priests. I am sure it is a joy to the home Church to know that one of the daughter Churches overseas is able to send out a mission like that to one of its neighbouring islands and to feel that she is handing on to these simple folk the joy and happiness of the Catholic Faith which she herself enjoys.

In conclusion, may I just add my word in appreciation and thanks for the Overseas Mission? There are three dioceses on this list in Australia, and I know that there are others whose names are not down, who all owe a tremendous debt of gratitude to the Overseas Association for all they have done for us in Australia.



# The Church Overseas

## THE BISHOP OF NORTHERN RHODESIA

LET me say how very thankful I am for the existence of this Association, and for the volume of interest and intercession that it represents. Next, I should like to say how much I value the opportunity of meeting you and thanking you. A study of the official notepaper of the Overseas Association reveals the fact that you support twenty-five missions and societies and others. As the twenty-five are specified, as the Universities' Mission of Central Africa is not specified, I take it that it is among those who "also ran." Anyway, I can assure you that in my diocese, at all events, there are priests, and at least one layman—I have no doubt there are others—who have every reason to be most grateful to the Association for the quarterly letter, for literature, and for other gifts. Though these are valuable on their own account, they are still more valuable for the assurance that they bring that in those distant parts men are not forgotten by the Church at home.

You will expect me to speak about my Diocese of Northern Rhodesia. I need hardly say to this audience that the Universities' Mission is primarily concerned with the African, those Africans so dear to the heart of one whom Anglo-Catholics must always hold in reverent and affectionate remembrance, the President of the 1923 Congress, the originator of this Association, Bishop Frank Weston. It is the African whom we of the U.M.C.A. are proud primarily to serve and to serve with. It is an African Church that it is our privilege to be lending a hand in building up. I need hardly tell you of that honour, nor need I remind you that the importance, urgency, and difficulties of your work have been vastly increased in these latter years, owing to the fact that our Africans have been plunged into the whirlpool of our materialistic Western civilization. Our Lord looks to his Church to see that, in that whirlpool, our Africans can swim and will not sink; and the task is no light one. It is with the African that we are primarily concerned—in Zanzibar, in Masasi, in Nyasaland, and

# The Church Overseas

in Northern Rhodesia. It is true that in Northern Rhodesia we have only four stations. We are quite ready to increase them when you at home give us the men and the means. It is but too true that our stations are badly understaffed. We have only eight priests engaged in native work, and in that connexion you must allow me to broadcast a very urgent need, the immediate need of one priest who will be ready to go out as soon as possible to one of my stations and help a priest who is working over a large district single-handed. It may help you to realize how great is the need if I tell you that for the last three months of last year I had to try to forget that I was Bishop, and to devote myself, however inefficiently, to the work of the priest in charge of that station. It may help you still better to realize the need, perhaps, if I tell you that in that district last year our Christians in the villages had to wait until Passion Week for their Christmas Communion. That is a diversion, though a necessary one.

I have reminded you that our work is primarily among Africans; but what I want specially to tell you this afternoon is that, in my Diocese of Northern Rhodesia, in addition to our responsibility for Africans, the last few years have brought a new responsibility and a new opportunity of the greatest magnitude and importance for Europeans. It is in regard to that responsibility and opportunity that I specially beg your interest and your prayers. Six years ago there was discovered in a corner of Northern Rhodesia a very rich copper field, and since then that copper field has been developed with feverish activity. Money has been poured into it by the million. Five mines are being constructed, and one is already at work. Every train brings a fresh contingent of Europeans to work in the mines. Every goods train is laden with machinery and plant for the mines. Six years ago that area of about 10,000 square miles was nothing but untouched primeval African bush. To-day in that area there are at least 2,000 Europeans. Quite shortly there will be 50,000, and we are assured that before long there will be another Rand in Northern Rhodesia.

That is a part of the story; but there is another thing. You perhaps may know that for every European that is engaged

## The Church Overseas

in an African mine there must be from ten to twenty Africans. Already there are 10,000 Africans gathered together in compounds and otherwise in that area, and before long every available able-bodied man that Northern Rhodesia can provide will be there. Now you see that that presents a tremendous problem. Suddenly, quite suddenly and unexpectedly, the Church in Northern Rhodesia is called upon to do her duty by this rapidly increasing population. At the very least we must provide for the spiritual needs of our own people. At the very least the Church must bear her witness, and try if she can to secure that up there, if it is not the case always in other parts of Africa, the African has his place in the sun. At least in regard to our Africans we must secure that our own Christians are shepherded, and that their spiritual needs are provided for. Surely we must not allow this opportunity to slip by, this magnificent opportunity of missionary work on a large scale among these crowds that are gathered together there. It is clear that it is beyond the capacity of the Universities' Mission to meet this great and sudden need with the present resources of the Mission. My friends, we look to the Anglo-Catholics at home to supply the need. That is a challenge.

May I add another word, which I will not say is impertinent, because it is very pertinent, but which you may say is cheeky. You know how hard up we all are. Of course, nothing can be done except by sacrifice; but I do think that something might be done if you of the Overseas Association could work together, clergy and laity, and make up your minds that sacrifices are not only going to be individual but corporate on the part of the parishes. I think if our parishes at home could possibly make up their minds to give up some of the things that they so richly enjoy for the benefit of these people who are starving for the necessities of their spiritual lives away out there, I believe it could be done, and I call upon you members of the Association to see what you can do in that matter.





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